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CONSTRUCTIVE BIBLE STUDIES

EDITED BY
ERNEST D. BURTON

THE LIFE OF JESUS

HERBERT WRIGHT GATES

THE LIFE OF JESUS

A MANUAL FOR TEACHERS

BY
HERBERT WRIGHT GATES

CONSTRUCTIVE BIBLE STUDIES
ELEMENTARY SERIES

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TO MY WIFE

IN GRATEFUL RECOGNITION

OF ACTIVE HELP AND SYMPATHETIC

ENCOURAGEMENT

PREFACE

The outline course on the life of Jesus, which this *Manual* is designed to accompany, has been prepared to meet the need for work especially adapted to the spiritual and intellectual needs of pupils in the intermediate grades of the Bible school, and is the outcome of several years of experimentation in practical use. The course is intended for boys and girls of from ten to thirteen years of age, who would ordinarily be found in the fifth to seventh grades of the public school.

The attempt has been made to furnish a course that shall give occupation for hand and eye as well as for brain, that shall be sufficiently varied in treatment to sustain interest, and that shall result in a clear, vivid conception of the life and character of Jesus Christ, so far as these may be grasped by pupils of the ages mentioned. The test already given these lessons has proven that such results can be secured through intelligent use.

It is to be noted, however, that no system of lessons can supersede the work of the teacher. While every effort has been made to furnish an effective instrument, success in its use must rest largely with the individual teacher. Some general suggestions on the method of using the lessons are therefore given

at the beginning of this *Manual*, which should be carefully studied before taking up the work, and reviewed from time to time throughout the course.

I wish to acknowledge with gratitude the valued assistance of Professor Edward T. Harper, to whom the original idea of this course is due, and who gave many helpful suggestions during its development; also that of Professor Ernest D. Burton, whose editorial suggestions have added greatly to the value of the work.

H. W. G.

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SUGGESTIONS TO TEACHERS

§ 1. Plan of the Course

The subject of the course is the life of Jesus as presented in the gospels, and more especially as presented in the first three gospels. For pupils of the age for whom this course is intended this simpler story of his life and teachings is best adapted, and nothing is better calculated to lead them to a sincere and simple faith in Jesus Christ, and the acceptance of his leadership for life, than the intimate knowledge of his character resulting from such a study. The more philosophical interpretations of his life and teaching, presented by other books of the New Testament, belong to the study of those books and to a later period of the pupil's course.

The material is divided into chapters and sections, as any other textbook, rather than into lessons, one for each week. This secures more continuity of work and makes it possible for each class to proceed as rapidly or as slowly as may be consistent with thorough work. The entire course contains material sufficient for a full year's work, or may be covered in nine months by omitting some sections or by taking more than one at a lesson. Each teacher will be governed by the requirements and conditions of his own class in determining the amount to be done.

Should a section be found too long for a single lesson, it will be better to give time enough for thorough work, even though something else may have to be omitted.

The pupil's book is arranged in outline form, with blanks to be filled in, so that, when completed, each pupil will have a life of Jesus of his own making.

It is illustrated with pictures of various scenes and incidents, which will add vividness and interest to the study. These pictures are furnished with the books, to be pasted in by the pupil at the places designated. This provides additional occupation and increases the interest in the work.

The pupil's book contains three maps: one colored, giving location and names of places; another in outline only, upon which the pupil is to locate the various places mentioned in the course of study as he comes to them, and a third, the Review Map, upon which no marks are to be made, being used for review work from memory.

It is usually best to have this work done during the class session, keeping the books at the school until completed, when they become the property of the pupil. In this case provision must be made for keeping them in order. Each class should have a locker, drawer, or box large enough to hold the books and other equipment for class use (see next paragraph). Cloth-covered notion boxes answer the purpose very well. If there are older boys in the

school who are skilful with tools, it will help to enlist their interest to have them make wooden boxes with hinged covers.

§ 2. Additional Material and Equipment for Class Use

a) A Bible for each pupil. The American Standard Revised version is recommended.

b) A Bible dictionary or equivalent work. Peloubet's or Davis' will answer the purpose. If a copy cannot be furnished for each class, two or three duplicate copies should be placed in the school library, to be loaned to any class as needed.

c) A good wall map of Palestine, hung where the class may easily refer to it, will be found helpful in addition to the maps furnished with the work. It is often of advantage to have the entire class give attention to one map.

d) A jar of paste for pasting in the pictures with which the work is illustrated. Instead of brushes, which become stiff when left with the paste on them, use the thin wooden splints furnished by any kindergarten supply house.

e) The stereoscopic views of Palestine showing the scenes represented in their true perspective are very helpful in giving the pupil a vivid idea of the country. The expense of the stereoscopic outfit is considerable but it is a valuable adjunct for class or home work. For publisher and price see list of books for reference, p. xxi.

f) Each class should have a table to work at, if possible. If not, light wooden or heavy cardboard lapboards may be made to answer.

§3. Class Work

As noted above, the pupil's book is prepared for class work. Suggestions for home study are given in the *Manual* and should be carefully observed, but the filling-out of the blanks may better be done in the class hour. This affords occupation for hand and eye, increases interest, and thus helps to maintain order. It also insures some work on the part of all the class, helps to keep the class together, and leads those who have better facilities for Bible study to stimulate and assist the less fortunate.

In order to meet the needs of teachers who prefer to have this work done at home, notes are given in Part II of the pupil's book, covering the references for home reading and such additional information as is necessary for the completion of the pupil's work. These notes will also aid pupils in making up work which they may have missed through absence from the class sessions.

§4. Individual Work by Pupils

Great care should be taken not to do too much for the pupil. Through neglect of this precaution many teachers defeat the very objects of the course—the stimulation of the pupil's own thought and the provision of occupation which shall arouse interest

and hold attention. Wherever possible the pupil should look up for himself all information called for, or be led by questions to think things out for himself. When a story is to be written, the teacher should have one in mind, in as clear and concise form as possible, but he should avoid dictating it to the pupil. It is sometimes well to have the story told orally by one or more; sometimes the teacher may tell the story to the class; but let each write his own, in his own words.

This work will often seem to progress slowly, especially to those who are accustomed to the plan of covering the allotted lesson each week, under other systems of study. In such cases the teacher will be tempted to dictate, or even to write out, answers for the pupil, or to trim and paste in the pictures himself, in the interest of neatness and economy of time. It should be steadfastly remembered that all such economies are at the expense of educational values to the pupil. It is far better that he should cover less ground and do it thoroughly, and that he should do the work rather than have it done for him.

§ 5. Memory Work

Memorizing should form a considerable feature of any work planned for pupils of this age. This has been provided for in the present course. Care has been taken to make the memory work an integral part of the work itself, growing naturally out

of the subject studied, instead of being supplementary to it. This portion of the work should receive most careful attention. It requires pains and patience to secure the faithful performance of this task, especially if the pupil has fallen into the habit of neglecting all real study of Sunday-school lessons. Nothing can be of greater value, at this period of the pupil's life. than the storing of the mind with choice passages of Scripture, familiar hymns, and such extracts as are chosen for the memory work.

One point should be emphasized. *Recitation of the passages assigned for memorizing should be invariably called for.* Nothing will more quickly induce careless habits with regard to the entire course of study than the mistake of assigning work without following it up.

Moreover the teacher should be on the lookout for opportunities to review this memory work. Many passages thus assigned will be recalled by subsequent topics and should be brought in by way of illustration. Recitation of some of the passages in unison may be introduced into the devotional exercises; the hymns learned may be sung from memory, etc.

§ 6. Home Work

While in the majority of cases it may be found best to have the work on the pupil's book done during the class hour, this should not be allowed to take the place of home work. References and suggestions

for home reading are given throughout the course, and the resourceful teacher will find other suggestions as the work progresses. But the following general hints may be of service:

a) The Scripture references constituting the lesson material for each section should be assigned for careful reading in advance of the class work. As with the memory work, the teacher should not fail to question the class upon this home reading to see if it has been done. The pupil should be made to feel that this reading is worth while, and that he will receive credit for it when done.

b) When the Scripture narrative is at all involved, or contains words or allusions not perfectly clear in meaning, or mention of unfamiliar customs or objects, the attention of the class should be called to these points with directions for looking them up. Topics of special importance or difficulty may be assigned either to the class as a whole or to individuals for special report. Care should be taken in all such cases to put the necessary sources of information within reach of the pupil. Comparatively few have many books of biblical reference in their homes. The school library should furnish them as far as possible, and make them accessible to the pupils outside of class hours. Sometimes the teacher may possess the volume needed and loan it to the pupil to whom the special topic may be assigned. Or the teacher may meet the pupil at home or at the public

library for the purposes of such investigation. Every such opportunity may lead to the establishment of closer fellowship and sympathy between teacher and pupil, and some of the best work may thus be accomplished. The interest and co-operation of parents may also be enlisted by suggesting questions for the pupils to ask at home in the search for further information.

c) The memory work should usually be done at home during the week, and should be assigned after it is reached in the course of study rather than in advance. It is well to insist upon correct recitation of memory work before it is written in the book.

d) When stories are to be written by the pupil, it will often be well to give the main outlines in class and have the story written at home. It may add interest and variety at times to have such stories brought into class, read, criticized, and corrected, and then let the class select the best one for incorporation in the book work.

e) Pupils may be led to supplement the lessons by looking up additional pictures or other illustrative matter during the week, giving time for reports on such work occasionally. This will help to keep the subject alive in the pupil's mind and train him in habits of observance from day to day.

If the teacher is at all skilled in such work, much interest may be aroused at the very outset of the course by having the class meet during the week for

the modeling of a relief map of paper pulp such as is used by the kindergarten. More actual knowledge of the Holy Land will be gained in this way than through ordinary map-study.

If the stereoscopic views are used (see par. *e*, p. xi), a pleasant and profitable hour may be spent at home looking over views connected with the lessons.

Many schools have established museums for the collection of pictures, maps, curios, coins, models, or whatever may serve to illustrate the life and customs of Palestine in the time of Jesus. Pupils may be invited to bring contributions for such a collection and submit them to the teacher, or a committee of the school, for consideration, care being taken to admit to the collection only such objects as have legitimate place there. A great deal of interest and informal study may be aroused in this way.

§7. Practice Work

This might be included under the heading of home work, but its importance deserves separate and special mention. A distinct feature of modern educational work is the laboratory method, which includes not only the inductive study of concrete objects and facts, but also the illustration and application of the principles derived from this study through experiment and practice. The same method should be used in moral and religious education, and its neglect has constituted one of the chief weak-

nesses in Sunday-school work hitherto. Christian character is developed through the formation of Christlike habits of living, and these come through practice. The teacher should be ever on the watch for opportunities of following up the lesson with practical application in actual service. This should not be confused with the moralizing of which our Sunday-school teaching has had too much, rather than too little. Children make their own moral applications more effectively than another can do it for them. What is needed is more thoughtfulness and ingenuity in devising opportunities for putting into practice the principles of unselfishness, service, and love gained from the lesson study. The daily round of life at home, at school, and on the playground will yield such opportunities in abundance, if the teacher and parents are on the lookout for them. Some general suggestions along this line are given throughout the notes on the lessons, but each teacher will be guided by his own study of the individual conditions of his pupils.

§ 8. Preparation of the Teacher

The best success in the use of this, or any other, course will depend upon the thorough preparation of the teacher. This fact cannot be emphasized too strongly. It does not necessarily mean that the teacher must be fully versed in all pedagogical methods, although such training will be of great advan-

tage. It does mean the three following things at least:

a) The teacher should have a fairly comprehensive knowledge of the life of Jesus as a whole, before beginning to teach it to others. While it is neither necessary nor desirable to lay much emphasis upon historical sequences with pupils of this grade, the teacher needs this knowledge in order to understand and correctly interpret the incidents of that life. An excellent preparation for teachers of this course will be found in the careful study of the more advanced course in the same series, Burton and Mathews, *Constructive Studies in the Life of Jesus*. Sanday, *Outlines of the Life of Christ*, may also be mentioned as a good supplementary textbook.

b) The teacher should review and thoroughly master each incident in the present course in the light of this comprehensive study. He should make every effort to enter completely into the spirit of the scene, picturing its settings and circumstances, and supplementing his study by reading other lives of Jesus, such as Edersheim's, Geikie's, or Farrar's, which abound in local color and picturesque detail. Bird, *Jesus the Carpenter of Nazareth*, is particularly well adapted for use with boys and girls. Hervey, *Picture Work*, especially chapter vii, has valuable suggestions for the teacher in this connection.

Such study will show results in the power to present the lesson with vividness, and will be richly

repaid by the added interest and attention on the part of the pupil.

§9. The Spiritual Work of the Teacher

The aim of this course is to present the clearest possible picture of the personality of Jesus Christ. If this be accomplished in such a manner as to secure the interested co-operation of the pupil, the best possible opportunity for spiritual influence has been afforded.

Every effort has been made to avoid doctrinal or "preachy" questions and to discourage abstract moralizing. The best results will be secured by bringing out very vividly the concrete picture of Jesus himself, enabling the pupil to see how he lived and worked and acted under the varying conditions of his life, and allowing the pupil to make his own application of these facts to his own living.

The deepest spiritual impressions are made by the personal influence of a genuinely Christian character. Without this no course of study will be effective. The ideal teacher is one who combines a thorough knowledge of subject and of pupil with a sincere love for each, and who possesses that sympathy and tact which yields him the confidence of the pupil. To such a teacher will be unfolded the secrets of the hearts under his charge, and he will have the rare privilege of being the spiritual adviser of the young in their moments of greatest need.

BOOKS RECOMMENDED FOR REFERENCE WORK IN CONNECTION WITH THIS COURSE

ON THE LIFE OF JESUS

BURTON AND MATHEWS, *Constructive Studies in the Life of Christ: An Aid to Historical Study and a Condensed Commentary on the Gospels.* Fifth edition. Chicago: The University of Chicago Press. $1.

STEVENS AND BURTON, *A Harmony of the Gospels for Historical Study.* Third edition. New York: Scribner's. $1.

The study of these two books will constitute an excellent preparation for teachers of this course.

SANDAY, *Outlines of the Life of Christ.* New York: Scribner's. $1.25.

One of the best modern works, of special value for its division and naming of the periods in the life of Jesus. (Same material found in Hasting's *Dictionary of the Bible,* article "Jesus Christ.")

GILBERT, *The Student's Life of Jesus.* New York: Macmillan. $1.25.

RHEES, *The Life of Jesus of Nazareth: A Study.* New York: Scribner's. $1.25.

ANDREWS, *The Life of Our Lord.* New York: Scribner's. $2.50.

STALKER, *Life of Jesus Christ.* New York: Scribner's. $0.60.

BUTLER, *How to Study the Life of Christ.* New York: Whittaker. $0.75.

These six books are of special value for outline study, and to get an idea of the sequence and chronology of the life of Jesus.

EDERSHEIM, *The Life and Times of Jesus the Messiah.* New York: Longmans, Green & Co. $2.

GEIKIE, *The Life and Words of Jesus Christ.* Various editions.

DAWSON, *The Life of Christ* Philadelphia: George W. Jacobs & Co. $1.50.

FARRAR, *The Life of Christ.* New York: Dutton. $1.50.

These four books give more of the details of local conditions, customs, etc. Dawson's is the most recent and is more of an interpretative study than a chronicle of events.

BIRD, *Jesus the Carpenter of Nazareth.* New York: Scribner's. $1.50; illustrated edition, $2.

A series of short sketches told in a picturesque and imaginative manner and splendidly adapted to boys and girls.

PHELPS, *The Story of Jesus Christ.* Boston: Houghton, Mifflin & Co. $2.

An interpretative study, freely imaginative in style, often helpful in stimulating a vivid picturing of conditions and scenes.

ON THE HISTORY OF NEW TESTAMENT TIMES

SCHÜRER, *The Jewish People in the Time of Jesus Christ.* Div. I, 2 vols.; Div. II, 3 vols. New York: Scribner's. $8.

MATHEWS, *A History of New Testament Times in Palestine.* New York: Macmillan. $0.75.

SEIDEL, *In the Time of Jesus.* Chicago: The University of Chicago Press. $0.75.

RIGGS, *History of the Jewish People during the Maccabean and Roman Periods.* New York: Scribner's. $1.25.

EDERSHEIM, *Sketches of Jewish Social Life in the Days of Christ.*

STAPFER, *Palestine in the Time of Christ.* New York: Armstrong. $2.50.

MACCOUN, *The Holy Land in Geography and History.* 2 vols. New York: Revell. $2.

CALKIN, *Historical Geography of Bible Lands.* Philadelphia. Westminster Press. $1.

The Underwood Stereographs of Palestine. New York: Underwood & Underwood. $5.00 and upward according to number of views selected.

Not all the above-mentioned books are necessary. The list is made somewhat complete to give opportunity for selection, and the references throughout this manual are made sufficiently numerous for the same purpose. The teacher should study at least one book on the life of Jesus for historical outline, and one or more of the more descriptive works such as Edersheim's or Geikie's.

Schürer's work on the history of Palestine is the most complete and exhaustive, and may be found too much so for the average teacher. Mathews' handbook is much shorter and gives the more essential facts.

MacCoun's and Calkin's books on historical geography cover the same ground, and but one will be required.

The teacher should have access to a good Bible dictionary. Hastings, *A Dictionary of the Bible*, 5 volumes (New York: Scribner's; $5 to $8 per volume), is the best, though rather expensive. It should be in the Sunday-school library at least. For individual use the Smith-Peloubet and Davis one-volume dictionaries will answer the purpose.

NOTE ON FRONTISPIECE AND TITLE-PAGE

The frontispiece of the pupil's book, together with its motto, furnishes material for an introductory lesson and an explanation of the nature and plan of of the course.

The picture chosen is Hofmann's "The Boy Jesus," a detail from his larger picture of Christ in the Temple. Let each pupil paste the picture neatly in the place indicated on the page. Meanwhile the teacher may talk to the class about the picture and its meaning for this course of study. Have the pupils study the portrait and give their own impressions of it. The artist has given us a splendid representation of a strong, healthy, open-hearted, pure-minded lad. It is of such a boy, and the man he grew to be, that we are to study in this course. He was undoubtedly a vigorous lad, loving his childish games and boyish sports as well as any other boy. He must have been a good companion and an obedient son.

Let the class turn to the reference given below the picture, Luke 2:52. Here is a summary, in the briefest possible terms, of the childhood of Jesus. What three points does it include that should characterize the growth of every child? He advanced

in stature and physical strength; in wisdom and mental strength; and in favor with God and man, spiritual strength. Have the class read this verse until it is committed to memory; then let each one write it as neatly as possible on the dotted lines.

A blank line is left on the title-page for the pupil's name. This may be filled out by the pupil at the beginning of the course, or, if desired, this may be postponed until its completion, and be then written or neatly lettered in by the teacher as indication that the work has been satisfactorily done.

INTRODUCTION

PALESTINE AND ITS PEOPLE

§ 1. The Land Where Jesus Lived

References for study.—Calkin, *Historical Geography of Bible Lands*, pp. 11–18 and maps in back of book; MacCoun, *The Holy Land in Geography and History*, Vol. I, pp. 6–10 and maps; Geikie, *Life and Words of Christ*, chap. ii; Bird, *Jesus the Carpenter of Nazareth*, pp. 1–5; *Bible Dictionary*, article "Palestine."

Illustrative material.—In addition to the maps furnished with the course, a raised map of Palestine will be very helpful. (See par. *e*), p. xi.) Pressed flowers, samples of fruits, or other produce of the Holy Land may be used. Time-tables or other printed matter on Palestine published by tourist companies, or the Underwood stereographs will help to make the land more real to present-day minds.

Explanatory notes.—The land of Palestine was most fittingly chosen to be the scene of God's greatest revelation of himself and the starting-point of the Christian faith. Situated between the continents of Africa and Asia, it was the connecting link between the great civilizations of antiquity—the Egyptian, on the south, and the Assyrian, and later the Grecian

and Roman, on the north. It formed the highway for conquest and commerce. The armies and the merchants of all countries traveled its roads. Its inhabitants were brought into contact with people from every part of the civilized world, and thus had exceptional advantages for the dissemination of new ideas. Since the days of the Exile, save for the brief though brilliant Maccabean period, Palestine had been a subject land, paying tribute to one or another ruler as successive powers gained the ascendency. In the time of Jesus they were ruled by governors having different titles, but all subject to the great world-power of Rome, whose dominion was exercised with mingled severity and lenience. Their rule was hateful to the Jews, especially to those who clung most closely to the theocratic ideal. These found the exercise of the Roman power a sacrilege as well as a hardship, and the payment of their taxes not only irksome, but even sinful.

Palestine today forms a part of the Ottoman, or Turkish, empire. Its customs remain very largely the same as in the days of Jesus. It is now reached by steamship lines through the Mediterranean to Jaffa or Beirut, or by rail through Europe to Constantinople and thence by steamship to the same points.

It is a land of great contrasts. Its altitudes vary all the way from the deep valley of the Jordan to the snowy peaks of the Lebanons. Thus every kind of

climate is represented, with its appropriate degree of fertility and vegetation. To the ancients it was "a land flowing with milk and honey," and, in contrast with the arid desert homes of the Bedouin tribes on the east, it must have seemed a veritable paradise, a land of promise. Its geographical features may readily be grasped by noting the four longitudinal sections of the country. Down along the coast of the Mediterranean stretches the Maritime Plain. Back of this rises the great Central Range of mountains, running down from Lebanon, 10,000 feet in height, to the plains of the Negeb, or South Country, and broken just below the Sea of Galilee by the Plain of Esdraelon and the lower hills of Galilee. Beyond this is the deep and tortuous valley of the Jordan, in which lie the Sea of Galilee and the Dead Sea; and beyond this again the Eastern Range, sinking from Mount Hermon to the table-lands of the Perean country.

The physical characteristics of Palestine, its flowers and fruits, its birds and beasts, are well described by Mr. Bird in the reference given above.

Suggestions for teaching.—The object of this section is to give the pupil a clear impression of the land of Palestine, to aid him in vividly picturing the various incidents in the life of Jesus, and to create a feeling of reality and acquaintanceship in the study of the gospels.

In preparation for teaching this and the following

section the teacher should read carefully and as fully as possible on the geography and history of Palestine in the time of Jesus. The historical relations as such will not appeal very strongly to pupils in this grade, and they should not be dwelt upon in the class, but the teacher needs this background for a clear understanding and vivid treatment of the various events studied.

Let the pupils fill out the blanks in this section of their book. The necessary information is furnished the teacher in the explanatory notes and references for study. The pupil should be led to look up as much of this information as possible, with suggestions only for guidance. Let them consult the maps and find the names of the places and bodies of water called for; trace out the routes of present-day travel, or look them up in the folders published by tourist companies, which will help still more to bring Palestine to present-day comprehension; measure for themselves the distances with the scale; etc. Pay special attention to the comparison of distances with those already familiar to them (for example, Palestine is 150 miles long, just about half the length of Lake Michigan, while the whole land is only about one-fourth the size of the state of Illinois).

For this map-work, and for use throughout the course, two maps are furnished; one colored, with the places designated by name; and the other an outline map, upon which the pupil is to locate each place as he comes to it in the course of study.

Care should also be taken to see that pupils letter their outline maps as neatly as possible. Children of this age are apt to write rather large, and unless caution is observed they will soon fill their outline maps with confused characters. It may sometimes be better to designate places by initials only, to save space.

Home work.—Learn the names of the places and bodies of water mentioned in this section and be able to tell where they are. Look up any additional information possible about Palestine in the Bible dictionary, encyclopedia, school geography, or by asking questions at home or at school.

§ 2. The People Among Whom Jesus Lived

References for study.—Burton and Mathews, *Life of Christ*, pp. 9–15; Sanday, *Outlines of the Life of Christ*, pp. 7–28; Mathews, *History of New Testament Times*, chaps. i–xiii; Calkin, *Historical Geography of Bible Lands*, pp. 155–69; MacCoun, *The Holy Land in Geography and History*, Vol, II, pp. 67–76; Edersheim, *Life and Times of Jesus the Messiah*, Book I, especially chap. vi; Edersheim, *Sketches of Jewish Social Life*, chaps. vi–viii; Geikie, *Life and Words of Christ*, chaps. v, vi, and xii.

Illustrative material.—Pictures showing customs or costumes of Palestine. Wilde's Bible pictures, Nos. 237–52, are on these subjects. Better still an oriental costume, if available. A miniature roll, like

the one shown in Wilde picture No. 237, may easily be made by pasting each end of a strip of paper to a stick and rolling toward the center. The Underwood Stereographs of Palestine, Nos. 41, 44, 14, 48, 50, 11,068, 67, 76, 79, 70, 81, 82, 86, 88, in the order named, or a selection of a smaller number from these, might be used in connection with the map to give the pupils a notion of the general character of the country as one journeys from south to north.

Explanatory notes.—The historical summaries in Burton and Mathews or in Sanday give an excellent idea of the situation in Palestine at the time of Jesus. A careful reading of the longer reference from Mathews will be found very instructive. Edersheim and Geikie give more descriptive matter concerning the customs, home and school life of the people.

Jesus was a Jew, one of that remarkable race chosen of God to be the medium of his revelation to the world. They had a noble ancestry, of which they were intensely proud, tracing their descent back to Abraham, and they had once been numbered among the great nations of the world, but since the Babylonian captivity they had been a subject people. (See explanatory note, sec. 1.)

Their greatest comfort, when they felt the irksomeness of the Roman rule, lay in the hope of a day when God should deliver them from all oppression. This hope had taken the form of a messianic expec-

tation—the belief that there would be a Messiah who should deliver them and rule them as king. In the minds of the common people, at least, the expected kingdom was thought of as a political and worldly kingdom, and the messianic king was to rule much as other kings did, only making them instead of the Romans supreme. Some of the more learned held more transcendental views, ascribing to the kingdom a less earthly, more heavenly character. It was generally held that the new rule would be a rule of righteousness. But very few indeed had any idea of a meek and self-sacrificing Messiah—a fact which helps to explain why they did not better appreciate the claims of Jesus. The following portion of Ps. 17, of the so-called Psalms of Solomon (Ryle and James' translation), a psalm written about fifty years before the time of Christ, will illustrate some of the ideas that were blended in this messianic hope:

Behold, O Lord, and raise up unto them their King, the son of David, in the time which thou, O God, knowest, that he may reign over Israel, thy servant;

And gird him with strength, that he may break in pieces them that rule unjustly.

Purge Jerusalem from the heathen that trample her down to destroy her, with wisdom and with righteousness.

He shall thrust out the sinners from the inheritance, utterly destroy the proud spirit of the sinners, and as potters' vessels with a rod of iron shall he break in pieces all their substance.

He shall destroy the ungodly nations with the word of his mouth, so that at his rebuke the nations may flee before

him, and he shall convict the sinners in the thoughts of their hearts.

And he shall gather together a holy people whom he shall lead in righteousness; and shall judge the tribes of the people that hath been sanctified by the Lord his God.

And he shall not suffer iniquity to lodge in their midst; and none that knoweth wickedness shall dwell with them.

For he shall take knowledge of them, that they be all the sons of their God, and shall divide them upon the earth according to their tribes.

And the sojourner and the stranger shall dwell with them no more.

He shall judge the nations and the peoples with the wisdom of his righteousness. Selah.

And he shall possess the nations of the heathen to serve him beneath his yoke; and he shall glorify the Lord in a place to be seen of the whole earth.

And he shall purge Jerusalem and make it holy, even as it was in the days of old.

So that the nations may come from the ends of the earth to see his glory, bringing as gifts her sons that had fainted.

And may see the glory of the Lord, wherewith God hath glorified her.

And a righteous king and taught of God is he that reigneth over them.

And there shall be no iniquity in his days in their midst, for all shall be holy and their king is the Lord Messiah.

For he shall not put his trust in horse and rider and bow, nor shall he multiply unto himself gold and silver for war, nor by ships shall he gather confidence for the day of battle.

The Lord himself is his King, and the hope of him that is strong in the hope of God.

And he shall have mercy upon all the nations that come before him in fear.

For he shall smite the earth with the word of his mouth, even forevermore.

He shall bless the people of the Lord with wisdom and gladness.

He himself also is pure from sin, so that he may rule a mighty people, and rebuke princes and overthrow sinners by the might of his word.

And he shall not faint all his days, because he leaneth upon his God; for God shall cause him to be mighty through the spirit of holiness and wise through the counsel of understanding with might and righteousness.

And the blessing of the Lord is with him in might, and his hope in the Lord shall not faint.

And who can stand up against him? He is mighty in his works and strong in the fear of God.

Tending the flock of the Lord with faith, and righteousness, and he shall suffer none among them to faint in their pasture.

In holiness shall he lead them all and there shall no pride be among them, that any should be oppressed.

This is the majesty of the King of Israel, which God hath appointed to raise him up over the house of Israel, to instruct him.

His word shall be purified above fine gold, yea, above the choicest gold.

In the congregations will he judge among the peoples, the tribes of them that have been sanctified.

His words shall be as the words of the holy ones in the midst of the peoples that have been sanctified.

Blessed are they that shall be born in those days to behold the blessing of Israel which God shall bring to pass in the gathering of the tribes.

May God hasten his mercy toward Israel! may he deliver us from the abomination of unhallowed adversaries!
The Lord, he is our King, from henceforth and even forevermore.

Many of the songs in our own Book of Psalms undoubtedly come from such a period of oppression, and express a sublime faith and trust in the ultimate triumph of God's kingdom that is marvelous when we consider the conditions under which they were uttered. Psalms 2, 74, and 79 may be some of these.

There were several sects or parties among the Jews, and two of these are so frequently mentioned in the gospels as to require some knowledge of their characteristics. The Pharisees were the larger body. Historically they originated in the time of the Maccabees, when political interests were assuming greater proportions and the state seemed likely to drift away from the theocratic ideal. The Pharisees insisted upon the rigid observance of the law of Moses, and also of a great body of traditions and decisions that had been made by various teachers in the effort to apply this law to every minute act of life. The religious life was for them the doing of many things according to rule, and avoiding what was forbidden. They taught as stern duties, fastings, prayers of the most formal nature, ceremonial washings, repetition of Scripture texts, and especially keeping numerous rules for the observance of the sabbath. They were careful to avoid any ceremonial defilement, associa-

tion with persons considered sinful or unclean. Jesus pictures this side of their character in the parable of the Pharisee and the Publican (Luke 18:9–14). It was this idea of ceremonial defilement which may have influenced them somewhat in their opposition to foreign alliances of every description. They wished Judea to be absolutely independent of all other nations and dependent only upon God.

The other party, next in size and importance, was that of the Sadducees. They included the high-priest and many other officers. They were aristocratic, wealthy, and much more aspiring politically. They favored whatever policy would make the least trouble and most advance the national prosperity. They did not accept the oral law and traditions of the Pharisees, but accepted the original law of Moses only.

Both of these parties opposed Jesus; the Pharisees more upon religious grounds, the Sadducees because they feared he would get them into trouble with Rome (John 11:50).

The life of the common people is well summarized in Burton and Mathews, *Life of Christ*, pp. 35, 36. Religion and devotion to the law were a marked characteristic of the Jewish people generally. Home life reached a higher type among them than among any of the other peoples of antiquity. The position of wife and mother was honorable, in spite of the laxity in the matter of divorce. The home life seems

to have been healthful. Great attention was paid to the training of children, and especially to their instruction in the law. This was one of the things prescribed by the law itself (Deut. 4:9; 6:7, 20; 11:19).

Suggestions for teaching.—Let the pupils continue the work in the preceding section, filling out the blanks left to complete the reading. Where Scripture references are given to supply the information needed, let the pupil look these up for himself. Read with them the extract from the messianic psalm of the Pharisees, quoted from the Psalms of Solomon, a fuller quotation being given in the explanatory notes. Let the pupil note the different things that the Jews expected their Messiah to do, as shown in this song; e. g., to conquer the wicked rulers, to set the Jews free, make them holy, etc.

Read with the class one or more of the Psalms referred to in the explanatory note, noting the conditions indicated and the longing of the people for relief, and their fine trust in God. Especially read the second psalm, pointing out its three parts and their meaning.

Tell the class something of the life of the common people, information upon which is given in the references for study and explanatory note. Have them look up the teaching of the law as to the instruction of children, as given in the references to Deuteronomy.

Then study the two principal parties among the Jews. Let them find the names in the references from Matthew. Read the descriptive paragraph on each, with the references there given, so that the pupil may have a good general idea of these two parties with which Jesus had so much to do. The successive paragraphs in this section of the pupil's book are so arranged as to associate the names of Pharisee and Sadducee in the pupil's mind with characteristics of each.

Home work.—Study the facts given in this section and be able to name the people of Palestine, the two principal parties among them, and tell something about each. Whom were the people expecting, and what did they expect him to do? Learn the second psalm and tell what it means.

CHAPTER I

THE INFANCY OF JESUS

§3. His Parents

Scripture narrative.—Luke 1:26–56.

References for study.—Burton and Mathews, *Life of Christ*, par. 19, 21, 23, pp. 28–31; Bird, *Jesus the Carpenter of Nazareth*, pp. 5–12; Geikie, *Life and Words of Christ*, chap. viii; Edersheim, *Life and Times of Jesus the Messiah*, Book II, chap. iv; Phelps, *Story of Jesus Christ*, pp. 1–16; Dawson, *Life of Christ*, pp. 21–34.

Illustrative material.—A picture of an oriental carpenter shop, probably very similar to Joseph's, is furnished to illustrate this section. Other appropriate pictures are those of the "Annunciation" by Hofmann (Brown Pictures no. 805, Perry no. 797 B, Wilde Bible Pictures no. 1); Guido Reni (Brown no. 1712, Wilde no. 2); Franz Müller (Wilde no. 3); "Mary's Visit to Elizabeth" (Brown no. 855, Perry no. 3246, Wilde no. 6).

Explanatory notes.—Joseph and Mary, the parents of Jesus, lived in the Galilean town of Nazareth, about eighteen miles west of the southern end of the Sea of Galilee. It was a fitting home for one who was to be a lover of nature and of men, and an interpreter of both. Situated on the southern slope of

a saucer-like basin of hills, it is also near the edge of a wide plateau, commanding a wide view.

In the foreground rise the hills of Gilboa, the historic land of Shechem, and Mount Tabor, the most exquisitely shaped of all the hills of Palestine. On the west is Mount Carmel; to the east the valley of Jordan opens; northward lies the sea. That aspect of neglect and desolation which today makes so many parts of Palestine a keen disappointment to the traveler, is nowhere found in the neighborhood of Nazareth. Along its western side many valleys lie, as green and smiling as the far-famed Vale of Tempe. Nowhere is the atmosphere more lucid, the general configuration of the scenery more impressive. A cheerful fertility is its characteristic note. . . . . The little town showed none of those startling contrasts with which we are familiar in modern life—the close contiguity of luxury and want, of silk and rags, of the palace and the hovel. The richest man in Nazareth would dwell in a house not strikingly dissimilar from that occupied by the poorest. The natural wants of life were few and easily supplied; the artificial needs, which tormented and corrupted Roman life and at last became a mania, did not exist. . . . Secluded in its amphitheater of hills, the little town remained true to patriarchal and democratic ideals. Its people lived a simple and sufficing life, much of it spent in the open air, much of it in kindly gossip. No one would think of scorning the young Jesus because he was a workman's child, or looking down upon his parents because they happened to be humble folk. In this at least he was happy: his childhood knew nothing of the reproach and social disabilities of poverty. (Dawson, *Life of Christ*, pp. 27, 28.)

Secluded as the town was, it was not cut off from the busy world of commerce and trade. From the hill behind the town Jesus might easily watch the

ships on the Mediterranean or the caravans traveling the highroads a short distance away. Jerusalem was but three days' journey, and the Sea of Galilee, with its shores crowded with imposing cities, but five hours off. There was plenty of opportunity for the lad to come into touch with the great heart of the world and feel something of its restless pulse, while he himself was surrounded by influences that kept him steady and self-poised.

Not the least of these steadying influences must have been the personality of his mother. Allowing for the tendency to idealize that undoubtedly has made its impression upon the accounts that have been preserved, Mary was certainly a high type of Jewish womanhood. Prov. 31:10–31 gives a fair idea of the honor in which such a woman was held, as well as the high ideal of womanhood held among the Jews. The reference in Geikie gives information of interest concerning the home life among them.

The prophecy concerning Jesus contains features that were prominent in the earlier teaching regarding the Messiah. Cf. II Sam. 7:13–15; I Chron. 17:13, 14; 22:10; also note of the term "Son of God" in Burton and Mathews, *Life of Christ*, p. 29. The story of the annunciation is told with exceedingly good taste by Bird in his *Jesus the Carpenter of Nazareth*, pp. 8–10:

One day, it is thought in the evening, when the shadows of the hills were falling over the flowery vale of Nazareth,

and the sun's last rays were glittering among the green leaves, for it was the spring-time, an angel came with a message for Mary. . . . .

"Hail! for thou art highly favored!" the angel said, in a gentle voice; "God is with thee;" and this was partly the usual greeting in that country. Mary heard, but was too much afraid to answer, and sat looking down, wondering what his words could mean.

"Fear not, Mary! for thou art a favorite of God," the angel continued, noticing her fear; and, as she sat in her little room with head bowed before him, he went on to give this wonderful message:

"Thou shalt have a son, and shall call him *Jesus*. He shall be great, and people will call him the son of God; and God will give him the throne of King David, and he will reign forever. Of his kingdom there shall be no end."

When the angel ceased there was silence, and he stood looking at Mary, while she sat wondering and thinking, and looking down at his shining feet. She knew Jesus would one day be born, but that she, the village maiden, should be his mother, was a thing too strange for her to understand; she expected Jesus would have a queen for his mother. But the angel's face was so kind, and what he said so joyful, that gradually her fears vanished, and in a low voice she asked:

"How shall this be?" And the angel answered, telling her that her cousin Elizabeth, who lived in distant Hebron, would also have a little son. . . . . Again he ceased speaking, and Mary, who had been earnestly listening to every word, felt that he waited for an answer, and in a low earnest voice, she replied:

"I am the handmaid of God: let it be to me as thou hast said." Then the angel departed, leaving her alone, wondering at what had happened.

Now, at this time, the people of that country expected that a great Savior of their nation would soon appear, of whom good news had been written in many parts of the Bible, in many different ways, hundreds of years before. And as the people were much vexed and distressed by their Roman conquerors, they prayed and longed and looked for this Savior to come with deep and intense desire. They called him the Messiah, and other beautiful names, but he was best known by the Greek name of Christ. In the Bible it was written that he would be born in Bethlehem, that angels would tell of his coming, that he would be a powerful Prince, and the people believed he would drive out the Romans, and be their king forever. Now, Jesus of Nazareth would indeed be the Christ, but a very different kind of one from what the people expected; and he would indeed found a kingdom, but not such as they longed for. He would not fight, nor resist the Romans, nor sit on a throne, nor wear a crown. The kingdom which he would found would not be one of cities, armies, and power, but a kingdom of heaven in the world, of goodness, joy, and peace in the hearts of men, women, and little children—a kingdom which cannot be seen, for it is within us. Thou wilt remember, then, that the words Messiah, Anointed One, King of Israel, Son of King David, Son of Man, Son of God, Lamb of God, The Lord, Emmanuel, Prince of Life, Prince of Peace, and the Christ are all different beautiful names in the Bible for Jesus. And thou wilt understand the great joy of Mary now, and of Elizabeth, and the shepherds, and John the Baptist, and many others hereafter, when they heard that Jesus, the Christ! after so many years of weary waiting, and so many false hopes, had come at last.

Mary told no one of the angel's visit, but day after day she pondered over his wonderful words. Something within her said that they were true, and she rejoiced that she should

be the mother of Jesus, the Christ, who, she had been taught, would be the deliverer of her people.

The Magnificat of Mary, as it is called from the first word of the Latin version, used as a hymn in the Roman church, is a lofty expression of solemn joy. Compare it with the extract from the Psalms of Solomon (p. 7).

Suggestions for teaching.—The object of this section is to impress upon the mind of the pupil an idea of the home atmosphere into which Jesus was born. The character of Mary, the anticipations with which she looked forward to the birth of her child, the spirit of love and tenderness that must have pervaded their home, should be pictured as vividly as possible.

The Scripture narrative in this instance includes details that are better omitted in giving the story to young children. It is better in this case to read or tell the story to the class rather than to assign it for their own reading. The above extract from Bird tells the story sympathetically and with good taste, and may be as good as anything that can be found to read to the pupil. Supplement this by such descriptions of Jewish home life and the life at Nazareth as may be found in the references and notes.

Have the class read the Magnificat, which is printed in the pupil's book in the text of the American Revision, noting its spirit and meaning.

After going over the story in this general way, let

the class answer the question on the section from this general information and the references given with the questions.

Home work.—Learn the Magnificat (Luke 1:46–55).

§4. The Manger Cradle at Bethlehem

Scripture narrative.—Luke 2:1–20; cf. Matt. 1:18–25.

References for study.—Burton and Mathews, *Life of Christ*, pp. 30–33; Sanday, *Outlines of the Life of Christ*, pp. 191–209; Dawson, *Life of Christ*, pp. 21–27; Geikie, *Life and Words of Christ*, chap. ix; Bird, *Jesus the Carpenter of Nazareth*, pp. 14–25; Edersheim, *Life and Times of Jesus the Messiah*, Book II, chap. vi; Farrar, *Life of Christ*, chap. i; Phelps, *The Story of Jesus Christ*, pp. 16–26.

Illustrative material.—A picture of Bethlehem and LeRolle's picture of "The Arrival of the Shepherds" are furnished for use with this section. Additional pictures are "The Arrival at Bethlehem," by Merson (Wilde no. 8); various pictures of the "Nativity" and "Announcement to the Shepherds" by Bouguereau, Correggio, Hofmann, Müller, Plockhürst, and others. In using these pictures an occasional word of explanation as to the artist's ideal conception may obviate false impressions on the part of the pupil. The Wilde Bible pictures nos. 173–77 are of places associated with the nativity.

Explanatory notes.—A good summary of all the definite information as to the date of the birth of Jesus is given in Burton and Mathews, *Life of Christ*, p. 40. The date was somewhere from 7 to 4 B. C. See also Sanday, *Outlines of the Life of Christ*, pp. 202–6, on the census under Quirinius.

> The stories which cluster about the nativity of Jesus are full of idyllic charm. The exquisite story of the shepherds in the fields by night, who hear a wind-borne music in the starry sky, is St. Luke's alone; on the other hand, St. Matthew only relates the striking episode of the visit of the magians, guided by a star to the presence of the young child. A common idea is expressed in both of these stories, viz., the existence of some celestial commotion over a terrestrial event of the highest consequence to man. The oriental mind, steeped in the spirit of symbolism, and keenly sensitive to what may be called the ghostly element in the material universe, would perceive nothing incongruous in this idea. (Dawson, *Life of Christ*, p. 23.)

The recognition of the idyllic character of these stories of the nativity should not at all lessen our conception of the deep truth which they express, nor hinder our application of it to our own experience. The event at which the stars rejoiced has been the cause of an ever-deepening joy as men have yielded their lives to its beneficent results.

Suggestions for teaching.—The main object is to bring out the story of the birth of Jesus in all its simplicity and poetic beauty. We have the story of a baby boy, sent by God into a home full of Chris-

tian love and tenderness, even though it was a humble home and the immediate circumstances seemed almost forbidding. Added to this is a story of rare beauty, expressing the thought that the birth of this infant child was of such supreme interest to the world that even the heavens rejoiced as well as the humble folk of earth.

The Scripture narrative having been read in advance, the story of the birth may be drawn out by questions, supplemented by such bits of information as are indicated. For what purpose did Joseph and Mary go to Bethlehem? (The Roman emperor had ordered a census to be taken, and instead of sending a man to the house of each person to ask the necessary questions, everyone had to go to his ancestral city and there be enrolled by the officials.) What kind of a place did they have to sleep in? (Our missionaries in oriental countries not infrequently have to spend the night in just such places, together with the cattle and donkeys.) Why could they not get into the house? What happened that night? What did they use for a cradle?

Picture the scene as vividly as possible: the rough interior of the inn inclosure, with the beasts standing about; doubtless other belated travelers like themselves; and in the midst of all this the baby boy lying in the rough-hewn manger. Imagine the joy and pride of his father and mother, the kindly attentions of the other women who may have been there.

Then tell the story of the shepherds out in the field and the heaven-sent message of joy to them. Tell the story in all its original simplicity, keeping rather closely to the text, and especially using the words of the text for the message of the angel (vss. 10, 11); the song of the heavenly host (vs. 14). Then let the class read vs. 20, which expresses the feelings of the shepherds.

After thus treating the lesson with the class, let them fill out the blanks in this section of their book and write the story of the announcement to the shepherds, incorporating vss. 10, 11, and 14 in their proper places.

Home work.—Commit to memory Luke 2:8–11, 13–14; also the hymn, "It Came upon the Midnight Clear," printed in the pupil's book.

§5. Wise Men from the East and the Schemes of Herod

Scripture narrative.—Matt. 2:1–18.

References for Study.—Burton and Mathews, *Life of Christ*, pp. 43, 44; Edersheim, *Life and Times of Jesus the Messiah*, Book II, chap. viii; Geikie, *Life and Words of Christ*, chap. xi; Bird, *Jesus the Carpenter of Nazareth*, pp. 31–41; Farrar, *Life of Christ*, chaps. iii, iv; Phelps, *Story of Jesus Christ*, pp. 26–40; Wallace, *Ben Hur*, Book I, chaps. i–v.

Illustrative material.—Various pictures of the visit of the magi and of the flight into Egypt may be

selected from the Brown, Perry, and Wilde series. Some of the best are Hofmann's "Worship of the Magi," furnished with this section; "The Flight into Egypt," by the same artist (Brown no. 811, Perry no. 797E, Wilde no. 25); Benz, "Repose in Egypt" (Brown no. 1129, Wilde no. 28).

Explanatory notes.—The story of the magi, like that of the shepherds, is intended to portray the interest of the universe in the birth of the Son of God. In this case the wise ones of earth express their adoration and joy, while the heavenly interest takes the form of a starry wonder. Matthew undoubtedly introduces the story also with a historical purpose, to show how the infant Jesus was brought into contact with Herod, and thus account for the further movements of the Holy Family. Vs. 1, "Herod the king": Herod the Great, so called, not from any greatness of soul, but because he was the most powerful of the family of Herods and undoubtedly possessed much skill as a ruler. He ruled from 37 to 4 B. C., was cruel, unscrupulous, and cunning. He was heartily disliked by the Pharisees, and returned their enmity with interest. He did much to add to the material prosperity of the land and rebuilt the temple with great splendor. (See Burton and Mathews, *Life of Christ*, pp. 13, 14; or Bible dictionary, article "Herod.") "Wise men from the East": learned men from Babylonia, Persia, or some eastern nation. They made much of astrology

and science, and numbered many earnest, truth-seeking souls among them. Vs. 2, "Where is he that is born King of the Jews": The question shows that these eastern magi at least knew of the messianic expectation. "His star in the East": many speculations have been indulged in as to the nature of this phenomenon, and attempts have been made to connect it with various comets, etc., but without assured success. Vs. 3, "when Herod the king heard it, he was troubled": at the thought of a possible rival. His discomfiture would be increased by the knowledge that he was not popular with the Jews, and that they would gladly welcome a leader of their own. It is safe to say that the city would be troubled by anything that disturbed their ruler. Vs. 4, "he inquired of them where the Christ should be born": indicating that he also was conversant with the Jewish expectation and teaching regarding the Messiah. Vs. 5, "for thus it is written by the prophet": Mic. 5:2.

Suggestions for teaching.—This story presents strong contrasts that may be brought out in a manner very pleasing to children. The parallel column is used for this purpose. On the one hand are the magi, wise men from the East, represented as earnest, reverent men, desiring to find the young child that they might worship him, seeking him by open inquiry and succeeding in their quest. On the other is Herod, king of Judea, crafty, cruel, suspicious,

seeking Jesus that he may kill a possible rival, using falsehood and treachery that he may accomplish his aim, and failing in the attempt. In the struggle between these two opposing forces are seen the triumph of the right and God's care for his own.

Two practical lessons at once suggest themselves. One is suggested by the joyful adoration of the magi, representing the best learning of far-distant lands. They were glad to worship and offer gifts to a babe who was as yet but the representative of a fond hope. To us he is the Christ of history, founder of the Christian church and source of the best the world has ever known. So much the greater is his claim upon the best we have to offer. This thought is well expressed by Mr. Dix's hymn, "The Babe of Bethlehem."

The other lesson is suggested by the outcome of Herod's attempt upon the young child's life, and is well summed up by the verses Ps. 91:1, 11. God cares for his own, and they are immortal while their work lasts. No more practically helpful thought can be given to the young child, avoiding of course the impression that God never lets anything unfavorable befall his children. Such an impression will lead to inevitable shocks to faith. Jesus was finally killed by his enemies, but God was with him to the end and received him unto himself. The triumphant faith sees God even in trial.

For the sake of variety, this story may be de-

veloped a little differently from the last. Let the pupil read the Scripture narrative for himself. Explain who the magi were, and enough of their belief in astrology to account for their following the star; tell something about Herod, and note that even these eastern wise men knew of the messianic hope.

Then let the pupil fill out the parallel columns and the blanks in the outline sketch following. Read the hymn, "The Babe of Bethlehem," and question the pupil as to its meaning, thus bringing out the lesson suggested above. What, for example, is the meaning of

> So may we, with willing feet,
> Ever seek the mercy seat.

What were the "gifts most rare" brought by the magi? What are our costliest "treasures"?

If Ps. 2 has been used in connection with § 2, it may be recalled here as suggesting the same contrast between the wise men of earth and foolish kings as is presented by this story.

Home work.—(In advance) read Matt. 2:1–18; (after the lesson) learn the hymn "The Babe of Bethlehem." Van Dyke's *Story of the Other Wise Man* will make good supplementary reading.

CHAPTER II

THE BOYHOOD OF JESUS

§6. At Home and at School

Scripture narrative.—Matt. 2:19–23; Luke 2:39, 40, 51, 52; Matt, 13:54–58; Mark 6:1–5.

References for study.—Burton and Mathews, *Life of Christ*, pp. 35–37, 43–45; Edersheim, *Life and Times of Jesus the Messiah*, Book II, chap. ix; Geikie, *Life and Words of Christ*, chaps. xii, xiii; Dawson, *Life of Christ*, pp. 27–34; Bird, *Jesus the Carpenter of Nazareth*, pp. 42–47; Farrar, *Life of Christ*, chap. v.

Illustrative material.—One of the best pictures is that of "The Boyhood of Jesus," by Tissot. Others are Hofmann's "Childhood of Christ" (Brown no. 816, Perry no. 797F, Wilde no. 31); and various views of Nazareth, one of which is furnished with this section.

Explanatory notes.—Matt. 2:19, "when Herod was dead": 4 B. C. Vs. 22: Archelaus was one of the three sons of Herod, between whom his kingdom was divided; Archelaus having Judea, Samaria, and Idumea; Herod Antipas, Galilee and Perea; and Herod Philip receiving a tetrachy to the east of Galilee and the Jordan. Archelaus was the worst of the three and as cruel as his father had been,

He was removed after ten years because of the protests of his subjects. This explains Joseph's action in avoiding the realm of Archelaus. Vs. 23: They naturally sought their old home, Nazareth (cf. explanatory notes, § 1).

Luke 2:40, 52: a concise summary of the progress of Jesus' normal, happy childhood; a process of growth in physical strength, mental power, and spiritual graces. While the biblical material is meager, we may safely supplement it by what is known of the life of Jewish children of that time. There is little doubt that Jesus was brought up very much as any Jewish lad of good parents would be (cf. § 2 and the references above).

Matt. 13:54–58 and Mark 6:1–5 give us hints as to the other members of the home at Nazareth, also the occupation of Joseph and a suggestion that Jesus also worked at this trade.

Suggestions for teaching.—As this is a section upon which the class will not find it so easy to gather information for themselves, it will be well to develop it rather completely in story form, drawing out by questions whatever the pupils can supply, and supplementing by information gathered from the teacher's reading, something as follows:

We have learned how Joseph took Mary and the infant Jesus down into Egypt to escape the cruelty of King Herod. There they remained safe and sound until word came that Herod was dead. Joseph

then thought it would be safe to return, and so they left their temporary home and started back to Palestine. But when they came to Judea, in which Bethlehem was, they learned that one of Herod's sons, Archelaus, was governor. As he was quite as wicked and cruel as his father, they feared to stay there, and so went on to the north to their old home town. What was its name? (If the class do not remember, let them look it up, turning back to § 3, or cf. Matt. 2:23.) Here Jesus grew up as a boy, and a beautiful spot it was. (Show the picture of Nazareth here, and describe the surroundings as briefly and vividly as possible.) Here Jesus played with the blocks and shavings in his father's shop, or raced after the butterflies and shouted with delight over the gorgeous flowers and sweet bird-songs. He enjoyed himself just as any healthy, happy, innocent child would do in such a place. As he grew older he no doubt went fishing, or gathered nuts in the woods. Many strange and wonderful tales are told of things he did when a boy (cf. Longfellow's "The Golden Legend"). But, while most of these stories are only fancies, we know that Jesus must have lived like other Jewish lads. When he was six years old he went to school, as you do, but the school would seem very strange to you. Think of a schoolroom without any desks or seats, except perhaps some very low benches, with a platform a little higher for the teacher. Instead of studying as we do now, they

had little strips of parchment with passages from the Old Testament written on them. These the teacher would read aloud, and the pupils would repeat the words after him in a sing-song voice until they learned them all by heart. If we open our Bibles to Ex. 20:12 and Deut. 6:4–5, we shall find some of the things these Jewish boys were taught; for example, to respect and love their parents and to love God best of all. When Jesus was thirteen years old he would be called a "son of the law," by which was meant that he was old enough to know what the law meant and to live as it required. This was no easy thing, for the law that some of the Jewish teachers taught was full of all sorts of rules for almost everything a person might do, from morning to night. This made life a pretty hard matter for the Jewish lad who really wanted to live up to what he was taught. Do you boys and girls ever think it a nuisance to have to wash your faces and hands in the morning? What would you think if, when you wakened in the morning, you were not allowed to touch your face with your hand until after you had washed in a certain manner; taking the pitcher with one hand and pouring water over the other three times, being very careful to hold your hand in a certain manner; then, taking the pitcher in the other hand, repeat the operation, and then washing the face three times? And suppose you were taught that, if you forgot to do this, or did not do it in just

the right way, you would not only displease your parents, but God also. Then you would have reason to complain. The Jewish lad's life was just full of such regulations and rules, and as Jesus grew up he came to see how foolish it was to burden people with such restrictions and call that religion, instead of helping them to live kindly with each other, loving and serving each other and so serving God. And he set himself to live in this way and to teach others to live so.

And so, in the midst of such scenes and surroundings, Jesus grew to be a big boy. The evangelist Luke has put the story of his growth into a very few words, which we wrote on the first page of our books. It is a very short description, but it contains all three things that are needed to make the best kind of a man or woman: a strong body, a strong mind, and a strong heart. How do you think Jesus got each one of these? What have we seen him doing that would give him a strong body? (Play, outdoor life.) And where did he get his strong mind? (School life and trying even in his play to do his best.) And the strong, pure heart that gave him the favor of God and man? This must have grown day by day as he showed his love by obeying his parents; as he listened to what his mother told him of his heavenly Father, and tried to live accordingly; as he played fair with his mates, by every effort he made to be the best possible kind of a boy. Is it true that

the boy who has favor with God will be admired by men also? Which should we strive for? (Cf. Matt. 6:1.) If we really gain this, will the other also come? What does Paul say about the effects of God's spirit in one's life? (Gal. 5:22, 23.) Do you like people who have such traits of character?

After developing the story thus, let the pupil fill out the blanks in his book, supplementing the information gained from the story by looking up the references given.

Home work.—Read Matt. 2:19–23 and Luke 2:51, 52. Read Matt. 13:54–58, and notice the names of Jesus' brothers.

§ 7. A Visit to Jerusalem

Scripture narrative.—Luke 2:41–50.

References for study.—Burton and Mathews, *Life of Christ*, pp. 45, 46; Edersheim, *Life and Times of Jesus the Messiah*, Book II, chap. x; Geikie, *Life and Words of Christ*, chaps. xiv, xv; Bird, *Jesus the Carpenter of Nazareth*, pp. 47–53; Farrar, *Life of Christ*, chap. vi.

Illustrative material.—A view of Jerusalem from the Mount of Olives is furnished with this section. Other pictures are Mengelberg, "Jesus on His Way to Jerusalem," (Wilde no. 34); Holman Hunt, "Jesus in the Temple" (Brown no. 1117, Wilde no. 35); Hofmann, "Jesus with the Doctors" (Wilde no. 39). Hofmann has two pictures of this scene, of which

the one just mentioned is the better. It represents Jesus in an inquiring attitude, while the other presents him as giving instruction to the rabbis. The former conception is more in keeping with the spirit of modesty which Jesus surely possessed as a lad of twelve.

Explanatory notes.—Luke 2:41, "went every year": as required by the Jewish law, which demanded attendance upon at least three of the great feasts; and the greatest stress was laid upon the Passover (Ex. 23:14–17; 34:23; Deut. 16:16). Everyone who could possibly attend did so, often coming from great distances. "The feast of the Passover": the great feast of the Jews, from the 15th to the 22d of the month Nisan, corresponding to our March-April, observed in commemoration of the deliverance of the Israelites from Egypt—a sort of Independence Day, like our fourth of July. It was a day of joyous celebration, and the hymn which they sang at this feast, the "Hallel," comprising Pss. 113–18, may be compared to our "America." Vs. 43, "when they had fulfilled the days": i. e., the days of the feast as above. Vs. 44, "supposing him to be in the company": Considerable numbers of people from one locality would join in a caravan to go up to these feasts. It would be easy to lose sight of a boy amidst so many. Vs. 46, "in the midst of the doctors, both hearing them and asking them questions": taking advantage of the oppor-

tunity offered by the custom of the rabbis of gathering groups about them in the temple courts for teaching and discussion. The picture is one, not of a precocious lad setting himself above his elders, but of one eager for knowledge, seeking it in the spirit of an eager and reverent learner, and yet astonishing his elders by his keenness of perception and the pertinency of his questions. The conception of this scene which makes Jesus the teacher may give rise to most unfortunate ideas in the mind of the child. Vs. 49: The reply of Jesus to his parents reveals the attitude of his mind toward God and his house. God was his "father," and his house the most natural place for him to be and to love to be. As a boy Jesus must have heard much of these temple schools where learned men discussed lofty themes and were supposed to teach the people more about God. We may well imagine the eagerness with which he looked forward to the opportunity of hearing these men, just as many a country boy has looked upon the academy or the college as the goal of his hopes.

Suggestions for teaching.—The concluding words of the last paragraph give the keynote of this lesson. Its main object should be to present the picture of an earnest, reverent lad, eager for knowledge and above all for the knowledge of God; loving God and looking upon him in the most natural way as his father, and turning very naturally to the first

opportunity of hearing more of the things of his house.

Tell the story of the trip up to Jerusalem to the Passover. Read enough about the Passover to be able to bring out something of the spirit which pervaded it. A point of contact is suggested in the explanatory notes: it was their Independence Day. The reference in Bird puts one into the spirit of the scene as the pilgrims take their way up to the city.

It was April, and the great seven days' festival, called the Passover, was near, to which everybody should go, and for the first time Jesus was to go, with his father and mother, away beyond the hills, with crowds of people, to the great city—a memorable event for a boy. Everywhere the people had been preparing for it for weeks past, sorting the roads, mending the bridges, and making new clothes and sandals, and cutting fresh sticks; for it was the most joyful festival of the year. With much stir the company from Nazareth, all in their bright holiday dresses, got ready their horses, camels, and asses; for someone went from every house; and in the early morning, Mary riding on the ass, and Jesus, stick in hand, walking joyfully by his father's side, they started, winding down the broad highland valley, with green fields spreading away, and the bright spring wildflowers nodding in the breeze by the roadside; while from the thick hedges came the song of birds. A bend in the road, and the white houses of the village were hidden from view, and soon, a joyful company, singing glad songs to the music of the timbrel, pipe, and drum, they marched across the rich plain of Esdraelon. Resting at noonday under green trees, in the afternoon they started refreshed, and traveled until evening, when white tents were put up and the evening meal prepared.

Tired with walking, Jesus was soon asleep, but with the first light of day the march was resumed; and as they went along the great public roads, they were joined by bands of people from other villages, all marching to the same festival at Jerusalem.

The fourth day was the greatest of all, for then they came within sight of Jerusalem. Having toiled up the wild, hot, rugged road from Jericho, they climbed the Mount of Olives, and then Joseph would tell Jesus to look out for the most glorious sight in the world; and as they followed the bend of the road round the shoulder of the hill, suddenly the great city in all its magnificence appeared, like a dream before them. It seemed quite near, on an opposite lower hill, with a deep ravine between, and Jesus could see it all. There stood the great thick walls, with their square towers of defense; there, the marble palaces of kings, priests, and governors; there, the forts and castles for soldiers. But the sun shone most brightly on the Temple, which was on the side of the city nearest to Jesus, like a mighty cathedral on a wall of white, built up from the ravine below—colonnades, cloisters, porches, pillars, arches, and outer buildings all of white marble; while within the great open square stood the holy place, terrace rising above terrace in white and gold, and high above all was the roof of bright gold reflecting the sun. With a shout, the company from Nazareth burst into a joyous song, waving green branches as they came over the hill, Jesus singing with the rest; for truly this was the most glorious sight the boy had ever seen. And he gazed at it as they descended the hillside, toward the bridge across the Kedron near to which green slope of Olivet the people from Galilee pitched their tents for the night; for they did not intend to live in the city, which was already crowded with people.

Either read this extract to the class or tell the story, picturing the people as they journey along.

We may imagine them singing such songs as Ps. 122, and it may add interest to have the class read this Psalm together, at an appropriate point in the story. Show the picture of Jerusalem from the Mount of Olives as giving the view that Jesus had when he reached the summit of that mountain. Describe the sights which Jesus would see as he came into the city during the festival (cf. references to Bird, Edersheim, or Geikie); tell something of the Passover feast and the song which was sung then. Let the class read selections from this Hallel, Pss. 113–18, and have them learn the refrain of Ps. 118:1, 29. Compare this with "America" which we sing on our Independence Day and at school. This gives the thought which must have been uppermost in the mind of Jesus: that it was God, the Father of his people, who was to be thanked for all the glorious things which they were celebrating. And as he saw the learned doctors sitting in the temple courts and, going near, heard them discussing matters of the law of God, this interested him more than anything else, and there he stayed even after the rest had gone. And what of his parents? Let the class read of their missing him and their search and its ending. Care must be taken to bring out the true meaning of Jesus' reply to his mother's question. (The correct translation is undoubtedly not "about my Father's business," but "in my Father's house.") It is not a reproof; it is rather

as if he had said: "Why, mother dear, didn't you know where I was? Where could I be except here where I can learn more about my Heavenly Father of whom you have told me so much?"

Boys are to be judged by the things that interest them. By this standard, what judgment can we make of Jesus at this time of his life?

Home work.—(In advance) read the narrative in Luke 2:41–50. (After the lesson) learn Ps. 118: 1 and Ps. 122, and be able to tell how these songs were used at the Passover time.

§8. Review of Introduction and Chapters I and II

The work on this section should be done from memory. For the map-work use the review map, upon which no marks are to be made, it being kept for this review work of memory. Let the class answer the questions, bringing in the oral work as indicated, for variety. Let one tell the story, and then others make the corrections or additions. Other memory work that has been assigned during the course of the work may be called for as time may permit.

CHAPTER III

JESUS BEGINNING HIS WORK

§ 9. His Baptism

Scripture narrative.—Matt. 3:1–17; Mark 1:1–11; Luke 3:1–23*a*.

References for study.—Burton and Mathews, *Life of Christ*, pp. 49–58; Dawson, *Life of Christ*, chaps. ii, iii; Gilbert, *The Student's Life of Jesus*, pp. 117–25; Edersheim, *Life and Times of Jesus the Messiah*, Book II, chaps. xi, xii; Geikie, *Life and Words of Christ*, chaps. xxiii–xxvi; Bird, *Jesus the Carpenter of Nazareth*, pp. 53–62; Farrar, *Life of Christ*, chap. viii; Phelps, *Story of Jesus Christ*, chap. iii.

Illustrative material.—A picture of the fords of the Jordan is furnished with this section. It is not intended to imply that this is a view of the place where Jesus was baptized, but to give an idea of the scene. Other pictures are Tissot, "John the Baptist Preaching in the Wilderness;" del Sarto, "John the Baptist" (Brown no. 1653, Perry no. 360, Wilde no. 42); Titian, "John Preaching" (Brown no. 469, Wilde no. 43); scenes on the Jordan (Wilde nos. 206, 207, 305); "Baptizing in the Jordan" (Underwood Ster. no. 3126); "Plain of the Jordan" (Underwood Ster. no. 3129).

Explanatory notes.—Mark opens his book with

the words, "The beginning of the gospel," referring not to the beginning of his own work, but to that of the gospel story. He does not give us any of the stories of the infancy, but strikes at once into what seems to him the real gospel, the story of the active life of Jesus, to which the work of John was simply introductory. To the quotation from Isaiah (40:3) aptly descriptive of John's work as simply a voice, there is prefixed a quotation from Mal. 3:1. It will help to bring out the situation more clearly if the accounts of John's preaching are read in the following order: Mark 1:1; Luke 3:1–14, with Matt. 3:7; Mark 1:5–6; Luke 3:15–20. Such a reading will indicate the personality and character of John; his message of the coming kingdom and the need of sincere repentance, symbolized by baptism and manifested by righteous living; the stirring effect of this message upon the people, expectant as they were of the messianic kingdom; and their eager questionings and searching of hearts.

Now think of Jesus growing up at Nazareth, quietly working day by day with his father, but never for a moment forgetting the high ideals that had been his from early boyhood. He too longed for the messianic deliverance; for, like every right-minded boy, he loved his people; but he saw very clearly that it was not merely deliverance from the rule of Rome that they most needed. He saw so much of sinfulness all about him. He saw that even the

religious leaders were not as sincere and helpful as they ought to be. They did not understand God as he did, and he must have often longed to teach his fellow-men about the heavenly Father as he knew him.

As Jesus worked and planned thus, there came the word that his kinsman John had come from his retirement in the wilderness and was preaching with tremendous power to great crowds of people. He was preaching of the coming of the kingdom, and emphasizing the need of repentance and a righteous life in preparation for it. Men were saying that John must himself be the Messiah. We may think of Jesus as saying to himself: "Here is one who sees the truth that the messianic deliverance must be first of all a deliverance from sin. As one who wishes to serve his fellows in the highest way, I ought to take my stand with John and declare my allegiance to these principles."

And so Jesus comes to John, taking the first step that seems a clear call of duty, putting himself on record as looking for a kingdom of right living. And in the taking of the first step he finds, as is ever the case, the next one made clear. He comes to John as the best representative and spokesman of the true messianic rule, only to find that he himself is to be its leader.

The place of the baptism is not known with certainty. It was probably near Bethabara, toward the southern end of Galilee. The purpose of Jesus

in being baptized is indicated above. It was not, as with others, a confession of sin. John himself recognized the needlessness of it from that point of view, and felt that it would be more appropriate for him to be baptized of Jesus. Jesus' reply is in keeping with the idea that he was taking this step to put himself on record as standing for the righteous life, not as confessing that his life had not been such. He was taking the vows for a life of devotion to the right. And there came to him an experience which was undoubtedly a spiritual one, a sense of acceptance with God and the commission to be in a special sense his representative to men. However much Jesus may have thought of his own place in the world before, it seems quite certain that his messianic consciousness was greatly deepened now. It was a time of solemn consecration with the accompanying inspiration of high resolves. Tennyson tells in "The Coming of Arthur" how the king's warriors were affected by their pledges of loyalty to him:

> . . . . when the savage yells
> Of Uther's peerage died, and Arthur sat
> Crowned on the daïs, and his warriors cried,
> "Be thou the king, and we will work thy will
> Who love thee." Then the King in low deep tones,
> And simple words of great authority,
> Bound them by so strait vows to his own self,
> That when they rose, knighted from kneeling, some
> Were pale as at the passing of a ghost,
> Some flush'd, and others dazed, as one who wakes
> Half-blinded at the coming of a light.

So, Jesus, in this moment of solemn consecration to his God and Father, saw more clearly than ever before the wonderful vision of his own exalted mission among men.

Suggestions for teaching.—The main object in this section is to show how Jesus entered upon his great life-work, by taking the next step that seemed clearly right, and in so doing found the rest of the way opening before him. Carefully study the section as suggested above, and spend enough time thinking it over to get the facts clearly and vividly in mind.

The class having read the gospel narrative, develop the story by questions, supplemented by some necessary information. The following outline may be suggestive:

We have learned of the infancy and boyhood of Jesus, now we are to see him entering upon his life-work. Where was he living? What was he doing there? What had he shown the greatest interest in as a boy? While working at his trade in that quiet little village, he must have thought a great deal about what was going on outside, and of the wants and needs of his fellow-men. They were subjects of Rome, you remember. What did they most long for? Was freedom from Rome all they needed? What did Jesus think about it? But there were many earnest, godly people among the Jews, and to two of these, a priest named Zacharias and his wife

Elizabeth, God had given a little son, who had grown to be a strong and good man. (Tell briefly of John's life in the wilderness, his sudden appearance and preaching, and it's effect on the people.) It would not be long before Jesus heard of this. For years he had been thinking and praying that he might one day be of service to his fellows. And now, with this great preacher calling to action, he felt it was time to do something. What should it be? What did he do first? What did John say when he saw Jesus coming to him? Why do you suppose John said this? (Show the picture by Hofmann used as the frontispiece.) What kind of impression would a man with such a face naturally make? But why did Jesus wish to take this step? What great experience came to him as he did so? (Illustrate this by telling of the crowning of Arthur and the scene, as Tennyson describes it, where the knights are taking the vows.) How do you feel when you have done something that you know is right? Does it help you to see something else to do? This is usually the way with the boy or girl who feels that he ought to join the church or accept Jesus as Master. When this step is taken, it opens the way for more. The great question is: What is the right thing to do next?

Home work.—Read the narrative in Matt. 3:1–17. Learn, for review of this section, Mark 1:9–11.

§ 10. Conquering Temptation

Scripture narrative.—Matt. 4:1–11; Mark 1:12, 13; Luke 4:1–13.

References for study.—Burton and Mathews, *Life of Christ*, pars. 58–61, pp. 58–60; Sanday, *Outlines of the Life of Christ*, pp. 43–45; Gilbert, *Student's Life of Jesus*, pp. 126–35; Rhees, *Life of Jesus of Nazareth*, pp. 86–91; Dawson, *Life of Christ*, pp. 46–56; Edersheim, *Life and Times of Jesus the Messiah*, Book III, chap. i; Geikie, *Life and Words of Christ*, chap. xxvii; Bird, *Jesus the Carpenter of Nazareth*, pp. 63–66; Farrar, *Life of Christ*, chap. ix; Phelps, *Story of Jesus Christ*, chap. iii.

Illustrative material.—There are few, if any, of the pictures of the temptation that can be recommended for use with pupils of this age, on account of the misconceptions that arise from the attempt to portray the spirit of evil in personal form. Perhaps the best representation is that by Cornicelius (Brown no. 861), where the presence of Satan is but dimly shown, the attention being centered upon the face of Jesus and its expression.

Explanatory notes.—After his baptism Jesus felt impelled to go away by himself for meditation and prayer. He had just been through a great spiritual experience, and had had a new vision of his mission opened to him. It was natural that he should wish to be by himself for a time, to think it all over and to lay plans for his work. He had a difficult problem

to wrestle with. He felt himself called to be the Messiah, and yet he knew that his ideal of the Messiah was very different from that of the Jews generally. How should he persuade them, headstrong, fickle as they were, to accept his ideal? At best it would be a difficult task, requiring patience, tact, self-control, and love. It was, moreover, a task fraught with danger, as he well knew. The Jews were bigoted and fanatical, and to claim to be the Messiah while not meeting their ideas would be perilous in the extreme. This was the problem that engrossed him for so long, until he was both hungry and weary. As he faced the question in its varying forms, it was inevitable that temptations should come: the temptation to evade the responsibility, to mistrust his own call, to doubt God's love, and others familiar to us all. We have the account of three separate temptations, expressed in figurative language, but portraying a genuine spiritual experience. It is quite certain that the experience thus described was a spiritual and inner one. Aside from the physical impossibility of viewing all the kingdoms of the world from any one mountain-top, there is a more serious objection still to regarding these as literal occurrences. If Satan had appeared in visible guise and attempted to argue with Jesus, we cannot conceive of Jesus as remaining in such presence, much less going with him anywhere. To linger in the presence of temptation is itself sinful.

That our pupils may get the meaning of these experiences, we must interpret them in the terms of common experience.

First came the temptation to regard Material Welfare as essential, and distrust God's love if it is not granted. Jesus was hungry; why should he be? Was he not God's beloved son? Had he not messianic powers at his command? Why not test them and see if God really did love him, and if he really were called to be the Messiah? But Jesus sees that the love of the Father is not always expressed in material ways, and that there is a higher life which really proves kinship with him. "Man shall not live by bread alone."

Second is the temptation to be Artificial; to justify his claim to be the Messiah, both to himself and in the eyes of men, by performing some startling, sensational act. It is the temptation to secure quick results upon the basis of manufactured evidence, instead of quietly and patiently working out his mission day by day. Again, the subtle temptation to doubt God's love is blended with this. If he were the beloved of God, would he not protect him in such an effort? But Jesus replies: "Thou shalt not tempt the Lord thy God." He will not put aside God's longer way for any shorter cut, wilfully chosen by himself.

Third and last is the temptation to Do Evil that Good may Come. The Jews were expecting a

Messiah who should adopt the methods of earthly kings. Why not meet their desires and lead them out to war against their oppressors? What could he not accomplish, with his power over men? And they would rally about him as they had about lesser ones who had made the attempt. And, his kingdom once established, he might rule in justice and love and righteousness and do much good. Yes, but at what cost? At the cost of warfare, bloodshed, the arousing of the worst passions of men, ruined homes, weeping women and children. Never! This would be inconsistent with a true worship of God.

"Then the devil leaveth him and behold, angels came and ministered unto him"—the usual result. Temptation resisted brings joy and peace and new strength; cf. James 1:12.

Suggestions for teaching.—The object of this section is to make clear to the pupil just how Jesus acted when tempted, and also to note some of the temptations which he successfully met, interpreted in terms of the pupil's own experience. The teacher will have to explain the stories of the temptations in the light of his reading and study. Then try to have them name temptations of similar kinds, suggesting others to complete the impression. Some illustrations are here suggested:

First temptation: The boy who wants all the good things that he sees others have, and frets and thinks his father does not love him if he cannot have them

all. Men and women who live for money or selfish pleasures, forgetting the higher values of life.

Second temptation: The boy who tries to show off, to make a good appearance without anything back of it, thus trying to get some advantage or recognition without earning it by patient effort. A boy once tried to be elected captain of a baseball team by appearing in a fine new uniform and with a new bat and ball, but he was unwilling to earn the place by good practice.

Third temptation: Boys and girls are constantly tempted to do wrong for the sake of securing a good end; to deceive in order to keep a friend; to cheat in order to pass an examination; to refuse to admit that one has done wrong lest it diminish one's influence. The only safety is in remembering that wrong-doing always means loss, not gain. This truth is finely illustrated by the story of Trove and the schoolboy from Mr. Bacheller's *Darrell of the Blessed Isles*. Trove, the school-teacher, reproved one of the boys for being late. The boy replied, by way of excuse and to escape demerit, that he had fifteen cows to milk before leaving home. "That's a good many," said Trove; "I'll be around in the morning to help you." When he arrived, he found but five cows. "Too bad your father lost so many cows. All in a single night, too," said he. "Haven't you lost something too?" "No, sir," replied the lad. "Feel in your pocket and see. No,

not that pocket. It's an inner one, way inside, where you keep your honor and your pride. Haven't you lost something there?" "Yes, sir," said the boy, the tears starting to his eyes, "I'm afraid I have."

Note too that Jesus met all these temptations with the use of Scripture texts that he had thought over until they had come to have deep meaning for him and he knew them by heart. Bible verses are worth learning.

Note also that in every case Jesus kept his faith in God undisturbed. Whatever happens, we must not doubt God's love. It has been proved too often.

Home work.—Read the narrative in Matt. 4:1–11. For review of this section learn the replies of Jesus in vss. 4, 7*b*, and 10*b* and be able to tell what temptation he met with each of these replies. Read James 1:12 and show how the experience of Jesus illustrated this saying.

§ 11. First Followers

Scripture narrative.—John 1:19–51.

References for study.—Burton and Mathews, *Life of Christ*, pars. 65–69, pp. 61–64; Edersheim, *Life and Times of Jesus the Messiah*, Book III, chap. iii; Geikie, *Life and Words of Christ*, chap. xxviii; Bird, *Jesus the Carpenter of Nazareth*, pp. 66–69; Farrar, *Life of Christ*, chap. x; Phelps, *Story of Jesus Christ*, pp. 94–97.

Illustrative material.—Picture by Bida, "Behold the Lamb of God" (Wilde no. 46).

Explanatory notes.—John had aroused much speculation as to whether he were not the promised Messiah (see Luke 3:15); hence the inquiry in vs. 19. It was a temptation to permit a higher estimate of himself than the facts would warrant, but John put it aside. The next question, "Art thou Elijah?" grew out of a belief based upon a literal interpretation of Mal. 4:5. "Art thou the prophet" refers to the promise in Deut. 18:15. John's final reply (vs. 23) is an expression of his desire to put aside all personal credit or distinction, and to be known merely as a man with a message from God. The spirit of this answer is in keeping with all we know of John, shown again in his declaration that he must decrease, but the Christ must increase. The next question of the Jews, "Why then baptizest thou?" shows that the introduction of a new rite, such as baptism, was a prerogative of the Messiah. Bethany beyond Jordan (marginal reading, Bethabara) cannot be absolutely located, but is probably near the southeastern corner of Galilee.

Vs. 29, "Behold the Lamb of God": This is John's comment as Jesus returns from his sojourn in the wilderness, showing that John recognized another aspect in the character of Jesus than that of the stern judge pictured by him in Matt. 3:10–12. Vs. 31, "I knew him not": a distinct admission on

John's part that he had had no supernatural prevision of the mission of Jesus. Like other godly men, he had had an ideal of the Messiah, and Jesus met it. Vs. 35: another test of the disinterestedness of John that he so cheerfully gave testimony to the claims of another leader even at the sacrifice of his own following. The two disciples were Andrew and, probably, John the evangelist. Note the quick response of the missionary spirit in Andrew, as he seeks out his brother. His statement, "We have found the Messiah," must not be taken as indicating a too clear understanding of Jesus' mission. They felt that this man *must* be the expected one, but they too had to learn much before they grasped his ideal of the messiahship.

The words of Jesus to Nathanael, "When thou wast under the fig tree, I saw thee," may have this significance, that Jesus had noticed Nathanael engaged in his devotions under the shade of the tree, as was a common custom, and had been impressed with his manner and spirit. Nathanael is quick to discern the power of one who can so discriminately judge men.

Suggestions for teaching.—The object of this lesson should be to show how unselfishly John did his work, the simplicity of the choice made by these first followers of Jesus, what led them to it, and the part they played in bringing others.

Review briefly the previous section, and connect it

with this by questions such as these: What great preacher was working among the people? What was his message? What effect did it have? What were men asking about him? A committee from the Jewish church even came to him to learn who he was. It must have been something of a temptation for John to make himself out a greater man than he really was, but he truthfully and nobly said "no," he was not the Christ, but was simply trying to prepare the way for his coming, to get men ready to receive him. Then tell the story, as given in vss. 35–51, of John's testimony and its effect upon the disciples. What do you suppose Jesus and the two talked about during that day mentioned in vs. 39? What had this to do with their statement in vs. 41? Note their subsequent activity in getting others. How many were there in all? What were their names? How did they become interested in Jesus? How may others be interested today?

Home work.—Read in advance the narrative as given in John 1:19–51. After the lesson learn the names of the first followers.

§ 12. Jesus at a Wedding Feast

Scripture narrative.—John 2:1–11.

References for study.—Burton and Mathews, *Life of Christ*, pp. 64, 65; Edersheim, *Life and Times of Jesus the Messiah*, Book III, chap. iv; Bird, *Jesus the Carpenter of Nazareth*, pp. 69–71; Geikie,

Life and Words of Christ, chap. xxix, first part; Farrar, *Life of Christ*, chap. xi.

Illustrative material.—Pictures of "Cana of Galilee" (Wilde no. 212), "The Marriage at Cana," Tintoretto (Brown no. 2074); "Cana" (Underwood Ster. no. 3159); "A Village Home" (Underwood Ster. no. 3196); "Arrival of the Bride" (Underwood Ster. no. 3193).

Explanatory notes.—This story of Jesus' participation in the social festivities of his friends and his helpfulness upon this occasion is interesting as showing his attitude upon such matters. He was not an ascetic like John. He turns from the meditation in the wilderness to mingle again with men. Two points in the narrative often occasion difficulty: Jesus' apparently curt and unfilial reply to his mother, and the implied sanction of the use of wine.

With reference to the first it is to be noted that the form of address used by Jesus, "Woman," is not as disrespectful or as curt as it might be upon the lips of an occidental. The same word and form of address is used elsewhere with no thought of anything but affection and respect; cf. John 20:13, 15; John 19:26. "What have I to do with thee? mine hour is not yet come," meaning that he did not view the situation as she did. She may have suggested some striking display of power as substantiating his messianic claims. The time was not yet ripe for that. This throws much light upon the purpose of Jesus'

acts of service. He performed them, not as signs to dazzle the populace, but as deeds of helpfulness.

In regard to the second point, there need be no difficulty in a frank admission that Jesus certainly did assent to the use of wine on this and probably on other occasions. It is quite unnecessary and futile to argue that the wine on this occasion was unfermented. The words do not bear out the statement. Jesus' attitude was governed by the sentiment and attitude of good men of his day. But this does not in the least blind the eyes of any fair-minded individual as to the attitude which Jesus would take toward the liquor question in a land of drunkenness and saloons.

Suggestions for teaching.—What we are told of Jesus' manner on this occasion should give the clue to the best use of the story and the lesson which it teaches. He declined to make it an occasion for wonder-working, to dazzle the eyes of beholders. It was an act of social helpfulness. Jesus not only did not hold himself aloof from the festivities of his friends; he entered heartily into them and did everything in his power to contribute toward them. As a result, his disciples believed the more on him; but this was not his primary reason for doing what he did. His works were done, not for effect, but because they were needed.

The class having read the narrative, the story may be drawn out through questions. In the last sec-

tion we learned that Jesus was going into Galilee. To what town was he going? (Locate on the map.) Why did he go there? (Describe an oriental wedding feast; Geikie gives an account of one in the reference above.) What trouble arose at this feast? Did you ever have company at home and have something fail? How did Mother feel about it? Jesus' mother seems to have known and appreciated the distress of their hosts on this occasion. To whom did she turn for help? What was the result? What did the guests think of the wine that was furnished? What effect did this all have on the disciples of Jesus? Just why did this make the disciples feel more trust in him? At least three things might be suggested: (1) wonder at the deed; (2) the fact that it was so well done; (3) the kindly helpfulness of it.

A practical suggestion growing out of this lesson would be that each one of us, when we attend any social gathering, or as we are playing among our mates at school or elsewhere, should take this same attitude of entering heartily into the spirit of the occasion and aiming to contribute as well as gain. Under some circumstances this lesson might be the favorable opportunity for the beginning of a club or society, which might be called the "Cana Band," or a similar name, whose object should be to discover as many ways as possible for adding to the happiness of other people by sharing in and contributing to their pleasures.

Home work.—Read the lesson story from John 2:1–11.

§ 13. Rebuking the Traders in the Temple

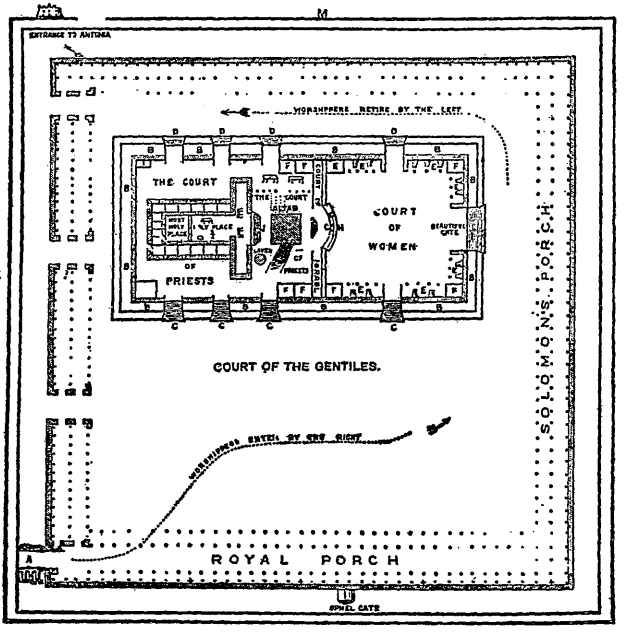
Scripture narrative.—John 2:13–22; Matt. 21:12–17; Mark 11:15–18; Luke 19:45–48.

References for study.—Burton and Mathews, *Life of Christ*, pp. 67–69; Sanday, *Outlines of the Life of Christ*, pp. 47, 48; Gilbert, *Student's Life of Jesus*, pp. 159–63; Rhees, *Life of Jesus of Nazareth*, pars. 115–18, pp. 107–10; Edersheim, *Life and Times of Jesus the Messiah*, Book III, chap. v; Dawson, *Life of Christ*, pp. 94–104; Geikie, *Life and Words of Christ*, chap. xxx, first part; Bird, *Jesus the Carpenter of Nazareth*, pp. 71–73; Farrar, *Life of Christ*, chap. xiii; Phelps, *Story of Jesus Christ*, pp. 107–9.

Illustrative material.—A picture of a Jewish money-changer is furnished with the section. Other pictures are: "Casting out the Money Changers," Hofmann (Brown no. 452, Perry no. 707P, Wilde no. 52); by Kirchbuck (Perry no. 3268, Wilde no. 51). Jewish, Palestinian, or Roman coins, if available.

Explanatory notes.—On the Passover, see § 7 and par. 76 in the reference from Burton and Mathews above. These traders and money-changers were doubtless in the Court of the Gentiles which surrounded the Temple proper and where gentiles were

permitted, though not allowed to come further on pain of death. It was not the traffic itself, that aroused Jesus' indignation; for this was a convenience and also a necessity to many. The law required



PLAN OF THE TEMPLE

[From EDERSHEIM, *The Temple at the Time of Jesus Christ*]

A, Royal Tyropoeon Bridge; B B, etc., Terrace, or Chel, outside of which tradition places a low inclosure, called the Soreg; C C C, South Side Gates, the second on the right hand being the ancient Water Gate; D D D, North Side Gates; E E E E, Money Chests; F F, Courts and Chambers; G, Nicanor Gate; H, fifteen steps of the Levites; I, House of Stoves; J, Steps of the Priests; K, to Mount Zion; M, to Bezetha.

that beasts of a certain kind should be offered, and that the temple tax should be paid in a particular

coin, and these were not otherwise easily obtainable by those who came from a distance. What he did object to was the turning of a place of worship, where man ought to have a chance to be quiet with God, into a place of trading, and noisy trading at that. The significance of this is heightened when we remember that this was the only place where many of those present could share in the services of worship. The gentiles were not allowed inside the inner courts. So the Jews, by permitting such things in the Court of the Gentiles, were robbing them of their opportunity, while they themselves might step inside and find quiet. It was a grossly selfish proceeding, like that of men who in modern times for the sake of making more money endanger human life. More than this, there seem to have been many irregularities connected with this traffic. The country people were sometimes taken advantage of by unscrupulous traders, and Edersheim gives reason to believe that the priests, who must consent to the business, were influenced by their own profit in it.

The priests were quick to resent this act of Jesus and demanded some sign of his authority. They did not seem to see that the act itself carried the note of authority with it. Jesus' reply is puzzling as being capable of a double reference. The explanation given by Burton and Mathews seems the best one.

Suggestions for teaching.—The central thought in this incident is Jesus' defense of the right of man to worship, and to a time and place for worship undis-

turbed. Here is a good opportunity briefly to review what has been learned of the Passover Feast. Show the class a plan of the Temple such as is printed in the *Manual* with this section, and let them draw an outline of it in the space provided in their books, indicating the outer and inner courts. The readings from Geikie or Dawson will help the teacher to picture vividly the noisy, gesticulating throng, shouting haggling, quarreling, and possibly cheating as well. And all this in the Temple, dedicated to the worship of God. The contrast between this condition and what should have been may perhaps be heightened by reading a part of Solomon's prayer of dedication of the Temple (I Kings 8:22–53; especially vss. 22–30 and 41–43). Here, then, were two possible grounds for Jesus' indignation: the intrusion of disturbing traffic where men had a right to find an atmosphere of reverent worship, and the use of the sacred edifice and occasion as an opportunity for dishonest gain. These two things find parallels today in the actions of those who, by irreverent conduct in church or sacred meetings, rob others of their right to worship undisturbed; or of those who make church-membership or attendance a cloak for dishonorable transactions. It is human welfare for which Jesus is jealous, and this disregard of it that makes him indignant.

Home work.—Read in advance the lesson story as given in John 2:13–17 and Luke 19:45–48. After the lesson review the events studied in chap. iii.

CHAPTER IV

JESUS ORGANIZING HIS WORK

§ 14. Calling Disciples

Scripture narrative.—(*a*) The call of the four: Mark 1:14–20; Matt. 4:12–22; Luke 5:1–11; (*b*) the call of Matthew: Mark 2:13–17; Matt. 9:9–13; Luke 5:27–32.

References for study.—(*a*) The call of the four: Burton and Mathews, *Life of Christ*, pars. 91–95, 98–100, pp. 80, 81, 83, 84; Sanday, *Outlines of the Life of Christ*, secs. 14, 17, 18, pp. 45, 46, 51–54; Edersheim, *Life and Times of Jesus the Messiah*, Book III, chap. xiii; Geikie, *Life and Words of Christ*, chap. xxxii, last part; Farrar, *Life of Christ*, chap. xvii; Bird, *Jesus the Carpenter of Nazareth*, pp. 84–86; Dawson, *Life of Christ*, pp. 132–44. (*b*) The call of Matthew; Burton and Mathews, *Life of Christ*, par. 108, p. 88; Edersheim, *Life and Times of Jesus the Messiah*, Book III, chap. xvii; Geikie, *Life and Words of Christ*, chap. xxxiv; Farrar, *Life of Christ*, chap. xvii; Bird, *Jesus the Carpenter of Nazareth*, pp. 92–97; also the references to Dawson and Sanday above.

Illustrative material.—A picture of boats on the Sea of Galilee is furnished with the section. While these are modern boats, they are undoubtedly the

same in appearance as those used in the time of Jesus. Other pictures are Hofmann's "Jesus Preaching from the Boat" (Brown no. 808, Wilde no. 76); Raphael's "Draught of Fishes" (Brown no. 1585, Perry no. 338, Wilde no. 49); "Scenes on the Sea of Galilee" (Underwood Ster. no. 3163, 3164, and 3215).

Explanatory notes.—When Jesus heard of the arrest and imprisonment of John, he at once entered upon a more aggressive public ministry, although by so doing he courted a similar fate. There is a suggestion of a fine consideration for the standing and influence of John in the delay of this definite public ministry until such time as should not interfere with the work of the brave prophet who had blazed the way for him.

Jesus turned naturally to Galilee as the scene of his ministry. It was his boyhood home, and the people there were more liberal and more likely to listen to the preaching of a rabbi unaccredited from the schools than they of Judea.

In § 11 we studied John's account of how Jesus gained his first followers; this explains the apparent abruptness of the call as narrated in this section. When Jesus first went to Galilee, these early followers seem to have gone back to their ordinary duties, but not to forget him. They must have thought and talked much of the ideals of the new rabbi, and when

he entered upon his public ministry, they were ready, and others with them, to respond to his call.

The two accounts of the call of the four as given by Mark and Luke are not necessarily contradictory. Luke gives details which he has evidently gained from some other source, and which are in addition to those narrated by Mark. This is quite in keeping with Luke's more careful historical method, as Mark's account is in keeping with his custom of telling briefly and vividly the striking points in Jesus' ministry.

In the call of Matthew, or Levi, Jesus deliberately violated Jewish precedent and prejudice. Matthew was a publican or tax-gatherer.

A large portion of the income of Herod Antipas must have come from customs. The privilege of collecting these customs was sold to contractors, who in turn sold to different persons the right to collect them in specific places. As the men who actually did the collecting kept all in excess of what they paid for the contract, they were certain to be extortionate. This fact, as well as that they represented an obnoxious government, made the publicans despised and hated. (Burton and Mathews, *Life of Christ.*)

This fact makes the more noteworthy Matthew's willingness to leave a lucrative business and follow one who represented the people that hated him. The action of Jesus at once provoked criticism and bitter comment on the part of the Jews. Jesus' reply shows his own freedom from prejudice and spirit of ministry.

Suggestions for teaching.—The object in teaching

this section should be, first, to acquaint the pupil with the circumstances of the story and the names of these disciples; second, to bring out the spirit of devotion to a higher call which led these men to leave their work, in which they were settled, and venture upon a new life in the service of a wandering rabbi because they were convinced that he was right.

The lesson may be introduced by calling for the names of the first followers of Jesus, referring to § 11 if the pupil does not remember. Where did these disciples go with Jesus? (§ 12). Jesus then seems to have gone home for a time to Nazareth, while his disciples went back to their various occupations. Where did Andrew and Peter live? (John 1:44). To what city did Jesus come after leaving Nazareth? (Matt. 4:13). How far was this from Bethsaida? (see map). Thus far Jesus had not begun any formal ministry. He had preached and taught where he found need, but he had not attempted to gather disciples about him and keep them by him. Perhaps he did not wish to start up a work that might interfere with that of John the Baptist, whom he admired so much and to whom he had gone to be baptized. Perhaps he felt that he himself was not ready for it. But about this time John was arrested and imprisoned by King Herod Antipas because he had dared to reprove the king for his wrong-doing. At once Jesus appeared to take up the work. He began to preach down by the shore of the Sea of Galilee, where

there were many people to hear him. They crowded about him so that he could hardly find a place to stand where all might hear.

Continue the story with the incident narrated by Luke, which offers a very natural explanation of just how he came to call these four men at this time. Call attention to the fact that the performance of one very simple act of service for Jesus led to the call for much greater life-work. Bring out the fact that wo of these men had been among the first followers, and were therefore quite ready to know whether or no they ought to trust Jesus.

Tell the story of the calling of Matthew, explaining that it was not at the same time, but a little later, and is simply included in this section as it illustrates the same willingness to leave all and follow Jesus. Tell something of the duties of a publican and how they were regarded in the community, as explaining the reason for the criticism aroused by Jesus' action in this case.

Possibly the spiritual meaning of this section can be brought out in no way more clearly than by having the pupils learn the hymn printed in their books, "Jesus Calls Us." It expresses just the feeling which moved these men. They wanted to be near to one whom they felt could help them live better lives, and they were willing to leave everything at his call. If the pupils can be taught this hymn, and be led to recognize it as a prayer and sing it as such, it will be of great value to them.

Home work.—Read in advance in Matt. 4:12, 13; Luke 5:1–11; and Mark 2:13–17, with Matt. 9:9. After the lesson, learn the names of the first five disciples and the hymn "Jesus Calls Us."

§ 15. A Sabbath Day in Capernaum

Scripture narrative.—Mark 1:21–34 with Luke 4:31–41.

References for study.—Burton and Mathews, *Life of Christ*, pars. 101, 102, pp. 84, 85; Sanday, *Outlines of the Life of Christ*, pp. 57–63; Rhees, *Life of Jesus of Nazareth*, pp. 118–26; Edersheim, *Life and Times of Jesus the Messiah*, Book III, chap. xiv, also chap. x for description of the synagogue and its service; Dawson, *Life of Christ*, pp. 145–57; Geikie, *Life and Words of Christ*, chap. xxxiii; Bird, *Jesus the Carpenter of Nazareth*, pp. 86–88; Farrar, *Life of Christ*, chap. xvii; Phelps, *Story of Jesus Christ*, chap. vi.

Illustrative material.—The picture "Come Unto Me" by Makovsky is furnished with this section and gives a realistic conception of the scene as Jesus was surrounded by the sick and ailing. Other pictures that may be useful are: "Capernaum and the Sea of Galilee" (Wilde no. 213); "Healing the Sick," Hofmann (Brown no. 1275, Perry no. 797M, Wilde, no. 70); "Healing the Sick Child," Gabriel Max (Wilde no. 71); "Capernaum" (Underwood Ster. no. 3166).

Explanatory notes.—The reference in Dawson, given above, contains a very sympathetic interpretation of the events of this day in the life of Jesus. Edersheim gives a good account of the synagogue and its service. The effect of Jesus' teaching was produced by the fact that, while the Pharisees and rabbis were in the habit of discussing things with endless casuistical arguments and quotations from authorities, Jesus spoke straight to the heart and conscience of his hearers, putting things so simply and clearly that they could not help seeing the truth and feeling its power.

The first incident is that of the healing of the demoniac man in the synagogue. These seem to have been cases of a peculiar type of insanity, in which not only other people, but those afflicted, thought they were possessed of evil spirits. Jesus' method of dealing with the man would be the best calculated to soothe him and take advantage of his delusion for his good.

The visit to the house of Simon and the healing of his mother-in-law followed naturally as they left the synagogue service, and we may well imagine a pleasant, restful sabbath afternoon, spent in conversation about the things that were most worth while, the pleasure of it heightened by the restoration of the invalid.

It was quite natural too that, after the report that had gone forth from the synagogue in the morning,

and no doubt also from the house of Simon later, the people of the city should throng about him at evening, seeking like blessing for themselves and their friends. Jesus' refusal to let the demonized ones speak was due to an unwillingness to accept testimony from such a source, and also to the desire to keep his own personality in the background until later in his ministry. The people needed to be educated to a better idea of the messianic kingdom before they were ready to hear his messianic claims.

Suggestions for teaching.—Here again we should follow the clue given by Jesus himself as to the lesson to be derived from these incidents. It was not to establish his own personal claims or prove his power that he worked thus; else we should expect him to take more advantage of every detail that might increase the effect. It was because service was needed, and he met the need in tenderest sympathy and love. This is a good section to treat in story form, the teacher telling the story of the entire day, after careful study and reading; then letting the class fill out the blanks in their skeleton story, and questioning them upon it. Try to picture as vividly as possible the scene in the synagogue; the listening people; their looks and words as they heard his simple, straightforward speech; the commotion produced by the demoniac; Jesus' quiet treatment of him; and the still greater amazement of the people, who had never seen such cures before. Then describe the walk

from the synagogue to Simon's house, where Jesus had been invited to stay; the change in the home from one of anxiety and quiet to one of joy over the sudden cure of the wife and mother. Imagine the afternoon spent in conversation and home pleasures; then the coming, first of one, then of another, then of more from different parts of the city, until the doors are besieged by the crowd of those seeking help. We may think of Jesus standing before the door, having gone out at the first call for help, and ministering to all who come. Let the pupils tell what they think of the feeling that must have pervaded that town by nightfall. Note that God brings cheer and comfort to homes where sickness is today. Faith in him is a great help both to those who are ill and their friends as well.

Home work.—Read in advance the lesson story from Mark 1:21–34. Learn the hymn given in the *Pupil's Note Book*, "At Even When the Sun Was Set."

§ 16. Doing Good on the Sabbath

Scripture narrative.—(*a*) John 5:1–18; (*b*) Matt. 12:1–8; (*c*) Matt. 12:9–14; Mark 3:1–6.

References for study.—Burton and Mathews, *Life of Christ*, pars. 110–16, pp. 89–94; Edersheim, *Life and Times of Jesus the Messiah*, Book III, chaps. xiii, xxxv; Geikie, *Life and Words of Christ*, chap. xxxviii; Dawson, *Life of Christ*, chap. v; Bird,

Jesus the Carpenter of Nazareth, pp. 102–10; Farrar, *Life of Christ*, chaps. xxviii, xxxi; Delitzsch, *A Day in Capernaum*.

Illustrative material.—A picture of the Pool of Bethesda is furnished with the section. Other pictures are: "The Healing of the Impotent Man," Bida (Wilde no. 60); "Going through the Field of Grain," Doré (Brown no. 344, Wilde no. 63).

Explanatory notes.—(*a*) John 5:1–18: It is not certain which of the Jewish feasts is here referred to. The pool was evidently fed by an intermittent spring, and people had come to attribute healing powers to its periodic flow. The explanation of this healing power given in vs. 4 is not found in the earliest manuscripts and is omitted from the Revised Version. By carrying his bed the man transgressed one of the pharisaic laws against carrying a burden on the sabbath. But it seemed a sufficient excuse to him that it had been connected with his wonderful healing. Evidently he did not know who it was that had healed him until after meeting him again. We can hardly suppose that his report to the Pharisees was for the purpose of giving information that would direct their hostility against his benefactor, though it had that result. It probably was an added justification in the man's eyes of his violation of the sabbath law that Jesus had instructed him. The reply of Jesus to the criticism of the Jews has this meaning, that even as God does not interrupt his work on

behalf of the welfare of men, so activity of this kind is not wrong, even upon the sabbath. It was another case of penetrating to the spirit of their institutions instead of regarding them superficially.

(*b*) Matt. 12:1–8: The "corn-fields" is better read grain-fields, probably wheat. This plucking the grain was a triple infraction of the sabbath law, as the Pharisees interpreted it, in that Jesus and his disciples had reaped, threshed, and winnowed the grain. The rabbis even held that one must not walk on the grass on the sabbath in seed time, for fear they might knock the seeds out of their husks and thus be guilty of threshing. Jesus' reply takes them upon their own ground, referring to the action of one whom they revered and who yet violated one of their ceremonial laws (I Sam. 21:1 ff.). The point is that any genuine need of man is superior to the ceremonial law. And if that were so with reference to a man like David and concerning a law of the temple, it was certainly true with reference to himself whose life principle was the service of men.

(*c*) Matt. 12:9–14; Mark 3:1–6: The scene is a dramatic one and will repay careful thought to bring out its contrasts and details. In the two accounts we have two different points brought out. Matthew tells how Jesus convicts the Pharisees of insincerity by putting to them a question as to their own practice which they could not evade and which left them without any argument. Mark mentions a

question which Jesus also asked, and which emphasizes the immorality of their false position: "Is it lawful to do good or to do harm?" The inference is that to leave the good undone is to do harm. Thus it was not a choice between doing good or not doing it, but between good and ill. This incident brings out even more markedly than the others the narrow, selfish view of the Pharisees. The incident must also have placed them in a very poor light before the people and naturally aroused bitter hatred. This is indicated by the statement in Mark 3:6 that the Pharisees counseled with the Herodians how they might destroy Jesus. Ordinarily the Pharisees and the Herodians were bitter enemies, and only a great common fear or hatred could have brought them together.

Suggestions for teaching.—The point of these three incidents is to illustrate Jesus' attitude toward the sabbath day. The teacher should read enough of the pharisaic mode of observance to be able to give its spirit of extreme formalism and avoid any misconceptions. Jesus was not violating any reasonable principle for the observance of the sabbath, but only a narrow, ceremonial law which placed an institution above human needs. Some variety in the treatment of this section may be secured by assigning each of the three stories to different groups in the class and having them told orally at the beginning of the session. Bring out by questions and explanation the salient

points in each as called for in the *Note Book*—the incident, the ground for criticism, and the defense. In the first story we have the healing of the man at the pool, criticized because it involved a violation of the law against carrying a burden on the sabbath, and defended on the ground that God himself set the example of beneficent activity. In the second instance Jesus and his disciples pick and eat grain—an act which is criticized on the ground of a threefold violation of the sabbath law against reaping, threshing, and winnowing; the defense is based upon superiority of any real need of man to any ceremonial law, illustrated by the actions of one whom the Jews revered. The third tells of the healing of a man in the synagogue, which was a transgression of the law that forbade healing on the sabbath except to save life. The defense in this case at once convicted the Jews of insincerity in their criticism, and justified the act on the ground that it was a choice between doing good or doing harm, of which of course the former was to be chosen.

After developing the lesson in this way, let the class express themselves freely on the question of what things are right and what things are wrong on the sabbath. This will be the best test of their appreciation of what has just been studied. Do not let them fail to see the high value that Jesus puts on human welfare, and that it is for this that he sets aside the letter of the law. Perhaps they can also

see that it is this same principle that preserves the sabbath.

Home work.—Read in advance the three stories in (*a*) John 5:1–18; (*b*) Matt. 12:1–8; (*c*) Matt. 12:9–14; Mark 3:1–6. Be able to tell all of these stories from memory. Try to imagine the scene described until you can see the people that were present. Learn Matt. 12:12, last clause.

§ 17. Choosing Apostles

Scripture narrative.—Mark 3:7–19; Luke 6:12–19.

References for study.—Burton and Mathews, *Life of Christ*, pp. 97, 98; Sanday, *Outlines of the Life of Christ*, pp. 51–55; Gilbert, *Students' Life of Jesus*, pp. 206–11; Dawson, *Life of Christ*, pp. 132–44; Edersheim, *Life and Times of Jesus the Messiah*, Book III, chap. xvii; Geikie, *Life and Words of Christ*, chap. xxxv; Bird, *Jesus the Carpenter of Nazareth*, pp. 92–97; Farrar, *Life of Christ*, chap. xviii.

Illustrative material.—Da Vinci's picture of the Last Supper, although illustrating another incident, is used here as a help in making the pupil acquainted with the twelve apostles (see "Suggestions for Teaching"). The picture is published by Brown no. 169, Perry no. 280, Wilde no. 131.

Explanatory notes.—Mark 3:7–12 indicates the growth of Jesus' work and his widespread popularity. Note that he had a company of disciples, including

those of whose call we have already learned (Mark 1:16–20, 2:14), and undoubtedly many others as well. Out of these Jesus appointed his apostles. The places named include all Palestine and immediate vicinity (except Samaria). Luke 6:17–19 evidently refers to the same events, although placed after the call of the apostles. In the *Harmony* these verses are put in their proper place.

Mark 3:13–19 and Luke 6:12–16 give the names of the Twelve and the circumstances of their appointment. Luke adds a detail which emphasizes Jesus' own estimate of the importance of this act; he spent the night in solitary prayer. Mark alone contains an important item, the purpose of the appointment: "that they might be with him and that he might send them forth to preach." Fellowship and service; "abide with me," "go, teach"—these are the essentials of effective and fruitful discipleship.

Compare the list (of names) in Matt. 10:2–4; Luke 6:12–19; and Acts 1:13. Observe that the names in each list fall into three groups of four each; these groups are the same in all the lists and stand in the same order; only the order within the group varies. The four fishermen always constitute the first group, Peter always leading. The second group begins with Philip, the third with James. (Burton and Mathews.)

Note also that Judas, the son of James is called Thaddaeus by Matthew. He was also called Jude. Bartholomew is generally identified with Nathanael (see Hastings, *Bible Dictionary*, article "Bartholomew").

Suggestions for teaching. — This section may profitably be devoted to the purpose of making the pupil acquainted with these twelve heroes of Jesus' earthly ministry, learning their names and as much as possible about them. First read over the verses Mark 3:7–12, looking up all the places on the map that the pupil may gain some idea of how Jesus' work was spreading and how many were coming to him. There were undoubtedly a great many who called themselves his disciples, but only twelve seemed ready for leading responsibility. Let the pupil turn to Luke 6:12–19 and make a list of the names, in the order there given, in the column provided in the *Note Book*. Wider spaces are left for Matthew and Judas son of James, that their other names, as given in Mark 2:14 and Matt. 10:3, may be added. Add also the name of Nathanael in the space with Bartholomew. Full information as to the items of residence, occupation, and character cannot be obtained, but the following references will give what is known. Tradition supplies many other details, but it is better with children to limit ourselves to what is more definitely known. The residences of the various disciples may be learned as follows: Peter, Andrew, and Philip, John 1:44; James and John, Mark 1:19; Bartholomew, or Nathanael, John 21:2; Matthew, Mark 2:1, 14; if James son of Alphaeus was Matthew's brother, he probably lived in the same town; Simon the Zealot

was probably a Galilean, as the Zealots were usually from Galilee.

The occupation of the first four is given in Mark 1:16–19; Nathanael and Thomas perhaps indicated by John 21:2, 3; Matthew, Matt. 9:9.

The character of some of the disciples may be inferred from the following references: Peter, Matt. 16:13–18; John 13:6–9; Matt. 26:31–35, 69–75; James and John, Mark 3:17; Luke 9:51–56; Bartholomew, John 1:47; Matthew, Mark 2:14, judge from promptness of obedience; Philip, John 1:43–46; Thomas, John 20:24, 25; Simon the Zealot to be one of this sect must have been fiery, enthusiastic almost to fanaticism.

After this study of the men who made up this group, let the pupil paste in the picture of Da Vinci's "Last Supper" and, with the aid of the description given by Mrs. Jamieson, identify the various figures by writing underneath each, in the spaces provided below the picture, the corresponding number from the list given below. E. g., at the extreme left is Bartholomew, no. 7 in Luke's list, next is James, son of Alphaeus, no. 9, etc.

Mrs. Jamieson's description is as follows:

The moment selected is the utterance of the words, "Verily, verily, I say unto you that one of you shall betray me;" or rather, the words have just been uttered and the picture expresses their effect on the different auditors. . . . .

Next to Christ is St. John: he has just been addressed by Peter who beckons to him that he should ask "of whom the

Lord spake": his disconsolate attitude, as he has raised himself to reply, and leans his clasped hands on the table, the almost feminine sweetness of his countenance, express the character of this gentle and amiable apostle. Peter, leaning from behind, is all fire and energy; Judas, who knows full well of whom the Saviour spake, starts back amazed, oversetting the salt; his fingers clutch the bag, of which he has the charge, his face is seen in profile and cast into shadow, without being vulgar, or even ugly, it is hateful. St. Andrew, with his long grey beard, lifts up his hands, expressing the wonder of a simple hearted old man. St. James Minor, resembling the Saviour in his mild features, and the form of his beard and hair, lays his hand on the shoulder of St. Peter: the expression is, "Can it be possible? Have we heard aright?" Bartholomew at the extreme end of the table, has risen, perturbed, from his seat: he leans forward with a look of eager attention, the lips parted: he is impatient to hear more. . . . . On the left of our Saviour is St. James Major; who has also a family resemblance to Christ: his arms are outstretched, he shrinks back, he repels the thought with horror. . . . . St. Thomas is behind St. James, rather young, with a short beard: he holds up his hand, threatening—"if there be indeed such a wretch, let him look to it." Philip, young and with a beautiful head, lays his hand on his heart: he protests his love, his truth. Matthew, also beardless, has more elegance, as one who belonged to a more educated class than the rest: he turns to Jude and points to our Saviour, as if about to repeat his words, "Do you hear what he says?" Simon and Jude sit together (Leonardo has followed the tradition which makes them old and brothers): Jude expresses consternation: Simon, with his hands stretched out, a painful anxiety.

The verse given at the end of this section in the *Pupil's Note Book* is often helpful in remembering

the names of the apostles and may be learned in connection with the study.

§ 18. The Sermon on the Mount

Scripture narrative.—Matt., chaps. 5–7.

References for study.—Burton and Mathews, *Life of Christ*, pp. 99–106; Edersheim, *Life and Times of Jesus the Messiah*, Book III, chap. xviii; Geikie, *Life and Words of Christ*, chaps. xxxv last part, xxxvi, and xxxvii; Bird, *Jesus the Carpenter of Nazareth*, pp. 98–102; Farrar, *Life of Christ*, chap. xviii; Phelps, *Story of Jesus Christ*, pp. 161–75.

Illustrative material.—Three views of the traditional Mount of the Beatitudes (Underwood Ster. nos. 3165, 3202, 3356); another view (Wilde no. 317); Doré has the best picture of the Sermon on the Mount for the reason that it is true to details as given in the text (Brown no. 391, Wilde no. 65).

Explanatory notes.—In this section Matthew has undoubtedly brought together into the form of a single discourse various sayings of Jesus delivered at different times, but all having a relation to each other and thus possible of combination into this form. That the basis of this discourse was uttered on occasion of the choice of the Twelve, as Luke indicates, is not improbable. The discourse as presented by Matthew has a clearly marked plan, which will be made more apparent by the study of the following analysis, which is essentially that given by Burton and

Mathews. The object of the sermon is to set forth Jesus' ideals for the character of the citizens, the laws, and the spirit of the Kingdom of God.

I. The citizens of the kingdom (the disciples of Christ) described according to his ideal of their character. 5:3–16
   1. The moral character which Jesus desired in those of whom he would build his kingdom. 3–12
   2. Their office in the world. 13–16

II. The permanence of the Law, Jesus' attitude toward it and the High Standard of Righteousness in the Kingdom. 5:17–20

III. The Righteousness that is required in the new Kingdom in contrast with the prevalent teaching of the Synagogue. Evil thoughts and feelings, and all degrees of sin condemned, in contrast with the literalism of the Synagogue, which condemned only the deeds specifically prohibited by the law. 5:21–48
   1. In respect to murder. 21–26
   2. In respect to adultery. 27–30
   3. In respect to divorce. 31–32
   4. In respect to oaths. 33–37
   5. In respect to retaliation and resistance. 38–42
   6. In respect to love of others. 43–47
   7. The all-inclusive precept of righteousness. 48

IV. The Righteousness required in the New Kingdom in contrast with the ostentatious and hypocritical conduct of the men of that day. All things to be done for the approval, not of men, but of God. 6:1–18
   1. General injunction to avoid ostentation. 1
   2. Applied to almsgiving. 2–4

	3. Applied to prayer.	5–15
	4. Applied to fasting.	16–18
V.	Single-eyed Service of God and Simple Trust in Him enjoined.	6:19–34
VI.	Judgment of others forbidden.	7:1–6
VII.	Confidence in God's willingness to bless enjoined.	7:7–11
VIII.	The Golden Rule, an all-inclusive principle of conduct toward others.	7:12
IX.	The Practice of Righteousness, not Profession or Hearing only, enjoined.	7:13–27
	1. Diligence to enter on the right way.	13, 14
	2. Warning against false prophets.	15–20
	3. Warning against self-deception and confidence in mere profession.	21–27

For detailed comment on the sermon see Burton and Mathews, pp. 100–5. The prevailing note is that of discernment and obedience to the spirit of the law rather than the letter. This necessarily involved a contrast with the current teaching of the Pharisees and scribes, which at the same time attracted the common people and aroused the hostility of their leaders.

Suggestions for teaching.—The object of this section should be to emphasize the difference between Jesus' teaching and that of the old rabbis—a real, hearty, sincere righteousness as opposed to a formal observance of the letter of the law only; also to bring out by way of illustration, some of the specific teachings that are particularly applicable to boyhood and girlhood.

In this case it will be well to assign as memory work, in advance, the Beatitudes, if the pupil does not already know them. This will give a better basis for class discussion of the section. As there is far more material in the entire section than can be covered in a single lesson, or several, it may be better to center the thought of the class upon these Beatitudes. Moreover, a careful study will reveal the fact that the remainder of the Sermon on the Mount consists largely of amplification of the idea expressed in these opening verses.

Having recited the Beatitudes from memory, let the pupil tabulate the qualities of character enumerated in them, and the results of such qualities in the columns provided for this purpose. As this is done, endeavor to ascertain what idea the pupil has concerning each of these traits of character, correcting false impressions where they exist. Several of them are very much alike and, for the purposes of this study, may be regarded as practically identical, such as the first, third, and fourth, all of which express the quality of open-mindedness, willingness to learn and be helped, as opposed to a self-conceit or wilfulness that issues in self-sufficiency and so closes the door to help or growth. Jesus gave an illustration of this contrast in the story of the Pharisee and the Publican (Luke 18:9–14; cf. § 2). Care should be taken to avoid the idea of weakness or unworthy poverty of spirit that is sometimes gained

by children with reference to the Christian life. That Jesus himself had none of this is shown by such incidents as are related in John 2:13–22; Luke 4:16–30; Mark 4:35–41; and the many other occasions when, for principle's sake, he withstood the powers that ruled. It is, of course, shown most conclusively of all by the manner in which he pursued his course to the end without flinching, even when his way led to the cross. An attractive illustration may be found in Tennyson's story of Gareth and Lynette. Gareth, grown to young manhood, wished to go to King Arthur's court and win glory and fame in his service, and for right's sake:

> Man am I grown, a man's work must I do.
> Follow the deer? follow the Christ, the King,
> Live pure, speak true, right wrong, follow the King—
> Else, wherefore born?

His mother, fearful for him and loath to lose her youngest son, tries to keep him at home, but at last consents on one condition, thinking that he would be too proud to accept it. This was that he should go in disguise to the palace, engage to serve a year as a kitchen slave, doing the most menial tasks, and not reveal his name or lineage until the time was up.

> For so the Queen believed that when her son
> Beheld his only way to glory lead
> Low down thro' villain kitchen-vassalage,
> Her own true Gareth was too princely proud
> To pass thereby; so should he rest with her.

But Gareth accepted the condition and carried it out with so much of grace and nobility that before the time was up his mother released him from the conditions and he won his right to enter into the circle of knights.

> So Gareth all for glory underwent
> The sooty yoke of kitchen-vassalage;
> . . . . . .
> To turn the broach, draw water, or hew wood,
> Or grosser tasks; and Gareth bowed himself
> With all obedience to the King, and wrought
> All kinds of service with a noble ease
> That graced the lowliest act in doing it.

But when at last his time came, he proved his strength and courage in the quest that was given him, proving his power not only to right wrong, but to control himself.

It may be a most favorable opportunity in connection with this section for the teacher, having mastered this story of Tennyson's, to make it lead on to a simple organization of a class of boys or girls into a band of knights for the open-minded, serviceable life, adapting the method to the particular circumstances that may exist. Valuable suggestions may be secured by writing to Frank L. Masseck, Brattleboro, Vt., for literature regarding the Knights of King Arthur, or to William B. Forbush, Ph.D., of the General Alliance of Workers with Boys.

Other traits of character mentioned are: they that mourn—i. e., feel sorry for their need and that of

others, instead of being indifferent and cold; the merciful, the pure in heart—whose thoughts are clean and pure, not simply their outward appearance; the peace-makers, the persecuted for righteousness' sake —those who endure scorn or loss for principle's sake. All these traits of character should be brought into consideration as essential to a worthy knight in the service of God. Especially should the teacher emphasize the necessity for purity of thought and word, the danger of the foul story and the impure jest as lowering the standard of manhood or womanhood and weakening the character.

And this thought may lead to the other thought of the section, that all true character is from within, hearty, sincere; not outward merely, formal and insincere. Let the pupil compare Jesus' words on this point (Matt. 5:20) with the impression that his own teaching made on the people (Matt. 8:1).

Home work.—Learn in advance the Beatitudes (Matt. 5:3–10). Read also 5:13–16, 43–48; 6:19–34, 7:1–5, 24–29.

§ 19. Review of Chapters III and IV

Little additional comment is needed on this section. The work should be done from memory, either in class or at home. Use the Review Map, without marks of any kind for locating the places, and have the pupil tell as briefly as possible what happened at each place.

The pictures printed in the *Note Book* represent "The Wedding Feast at Cana," "Rebuking the Traders in the Temple," "Healing the Sick," recalling the lesson on "A Sabbath Day in Capernaum," and "Jesus and His Disciples in the Grain-fields," recalling the lesson on "Doing Good on the Sabbath." The identification and description of these pictures will be found a pleasant and interesting way of reviewing the incidents.

The outline story which follows will serve to link all the events of these two chapters into a connected narrative.

CHAPTER V

JESUS AMONG THE PEOPLE

§ 20. The Centurion's Servant

Scripture narrative.—Luke 7:1–10; Matt. 8:5–13.

References for study.—Burton and Mathews, *Life of Christ*, par. 130, pp. 109, 110; Edersheim, *Life and Times of Jesus the Messiah*, Book III, chap. xix; Bird, *Jesus the Carpenter of Nazareth*, pp. 110–12; Geikie, *Life and Words of Christ*, chap. xxxix, first part; Farrar, *Life of Christ*, chap. xix.

Illustrative material.—A picture of the site of Capernaum is furnished with the section. Underwood, stereographs nos. 3166, 3199, would also be useful.

Explanatory notes.—A centurion was a Roman army officer, in command of a company of fifty to one hundred men. He was of about the same rank as our captain. This man was evidently wealthy and a gentile, judging from Luke 7:5. The character of the man may be inferred from his care for a servant, unusual for a man of his standing; the esteem in which he was evidently held among the Jews, and his own spirit of humility evidenced by his willingness to ask Jesus for help in the first place, and his "I am not worthy" when Jesus offered to come to his house. His great faith in Jesus is also plainly evident. It was this great faith in a gentile, surpassing that of the Jews, that surprised Jesus and

won from him words of high praise. He makes it very clear that such faith is equally pleasing to him, whether found in gentile or Jew.

Suggestions for teaching.—Briefly review the events just preceding the choice of the Twelve and the Sermon on the Mount; then bring out this story, either by questioning the class upon their previous reading of it, or by telling it to them. Draw out by questions their thought upon these points: the character of this centurion, and how manifested; that which especially won the commendation of Jesus, and the result of a like spirit in the life of any man. Three traits are prominent in Luke's narrative: his kindness of heart or generosity, indicated by his care for his slave and his actions toward the Jews (vs. 5); his humility, remarkable in a Roman, shown by his asking help of a Jewish rabbi and especially by vs. 6; and his faith, shown by his second message.

From this story ask the pupil to give a definition of what faith is.

Home work.—Read the lesson story as told by Luke 7:1–10. What does Matthew add to the story in 8:5–13?

§ 21. Forgiving the Penitent

Scripture narrative.—Luke 7:36–50.

References for study.—Burton and Mathews, *Life of Christ*, p. 113; Edersheim, *Life and Times of*

Jesus the Messiah, Book III, chap. xxi; Bird, *Jesus the Carpenter of Nazareth*, pp. 117–20; Geikie, *Life and Words of Christ*, chap. xl; Farrar, *Life of Christ*, chap. xxi; Phelps, *Story of Jesus Christ*, pp. 182–201; Dawson, *Life of Christ*, chap. xix.

Illustrative material.—Picture "Anointing the Feet of Jesus" by Hofmann (Brown no. 817, Perry no. 797R, Wilde no. 75). This picture is not true to the facts in all its details, but the expressions on the faces of Jesus and the Pharisees are well done.

Explanatory notes.—We can only surmise the real motive of this Pharisee in inviting Jesus to his house, but Jesus, as ever, shows himself ready to meet anyone. The construction of the oriental house, open as it was, gave much less of privacy than ours, and the entrance of even strangers at a feast would occasion but little surprise. The custom of reclining upon couches at the table, with the feet behind, would make easy the act that took place. As the woman came behind Jesus, her feelings seem to have overcome her, and she hastily wiped away the involuntary tears with her hair. Her real purpose seems to have been the costly gift of ointment. Simon's censorious comment was in keeping with the standards of his sect. No Pharisee would have knowingly allowed a sinful woman to touch him. Hence, Simon reasoned, Jesus either must be ignorant of this woman's character, or he too must be unclean, and in neither case a prophet. The moral of the

story which Jesus tells in answer to Simon's thought is obvious. Jesus then contrasts the loving acts of this penitent woman with the absence of common courtesy on the part of the sanctimonious Simon. The water for the feet, the kiss of welcome, and the oil for the head were no more than courtesy demanded under the circumstances. Hence the Pharisee is left in his proud isolation, while the woman finds the due reward for her acts of loving penitence —forgiveness and peace.

Suggestions for teaching.—Tell the story, emphasizing the contrast between the haughty, supercilious Pharisee, priding himself on his own righteousness; and the humble, penitent woman who, sinful though she was, tried to show her penitence by her acts. Note the judgment upon each. The Pharisee is left in the isolation of his own self-conceit, while the woman finds forgiveness and favor. Note other instances in which Jesus condemns the sin of self-righteousness: Luke 18:9–14; Matt. 7:1–5; Luke 11:37–52.

One of the greatest lessons of his teaching is that God loves and welcomes the penitent, but can do absolutely nothing with the proud and self-righteous. When Jesus took the little child as a type of those who should enter the kingdom (Matt. 18:1–4), he probably had in mind the open-mindedness of the child. Self-conceit is not a characteristic of a normal child.

Home work.—Read the lesson story in Luke 7: 36–50. After the lesson learn Matt. 5:3–6 and I John 1:9.

§ 22. A Storm on the Sea

Scripture narrative.—Mark 4:35–41.

References for study.—Edersheim, *Life and Times of Jesus the Messiah*, Book III, chap. iv; Geikie, *Life and Words of Christ*, chap. xlii; Bird, *Jesus the Carpenter of Nazareth*, pp. 139–42; Farrar, *Life of Christ*, chap. xxiii; Phelps, *Story of Jesus Christ*, pp. 210–15.

Illustrative material.—The picture of boats on the Sea of Galilee (§ 14) indicates the kind of craft used in those days. Underwood ster. nos. 3163, 3164, give further illustration of the scene. Doré's "Peace Be Still" (Brown no. 392, Wilde no. 78) may also be used. Renouf's picture "The Pilot" (Brown no. 725, Perry no. 597) or Brooks's "Grace Darling" (Brown no. 239, Perry no. 1081) may help to introduce the story.

Explanatory notes.—The narrative needs little comment. As they crossed the lake, in one of the open fishing-boats such as are still in use there, one of the sudden squalls common upon the Sea of Galilee descended upon them. Jesus, wearied with the day's work, was quietly resting in the stern of the boat and did not perceive the commotion until aroused by the disciples with the request for help.

Immediately following his rebuke there came a calm quite as sudden as the storm itself—something not uncommon in such cases, but not to be expected just at that moment. Its effect upon the mind of the disciples was greatly to increase their estimate of his wonder-working powers.

Suggestions for teaching.—The thought of this section and the next is God's power over the storms of nature and of the heart. The particular lesson here is that of confidence in the midst of danger, through trust in God.

A point of approach may be found in the experiences which some pupils may have had in witnessing sudden storms at the lake or seashore, or by showing Renouf's or Brooks's similar picture of a boat in a storm. The story of this section deals with such a storm. Jesus had been hard at work teaching by the Sea of Galilee, near Capernaum. He needed rest. Describe the hurried departure, "even as he was;" Jesus falling asleep on the steersman's bench at the stern, the quiet movements of the men in order not to disturb him, the sudden storm, their fear contrasted with Jesus' quiet confidence, and the calm that followed. This is the climax that should be brought out strongly: the confidence of Jesus contrasted with the panic of the disciples. Let the pupil give his own thought on the reason why Jesus was unafraid. Two points may be made: (1) Jesus felt himself always safe in the

care of his Heavenly Father, and he knew that he was in God's care as long as he was doing his duty. He knew too that God cared for all his children, and he had tried so hard to teach his disciples this that he felt obliged to rebuke them now for their lack of faith. See Luke 13:31–33; John 19:4–12. (2) Jesus was thinking more of others than himself. This always makes brave men. Even animals who are naturally timid will brave danger in defense of their young, and the heroes in times of shipwreck or great disaster are those who forget themselves in the effort to save others. The story of Grace Darling may be used to illustrate this point.

These two points may be summed up in the passages assigned for memorizing at home.

Home work.—Read the Scripture story in Mark 4:35–41 and after the lesson learn Matt. 10:29–31; Prov. 1:33; and I John 4:18.

§ 23. Casting out of Evil Spirits

Scripture narrative.—Mark 5:1–20; Luke 8:26–39.

References for study.—Burton and Mathews, *Life of Christ*, pars. 152, 153, pp. 125, 126; Bird, *Jesus the Carpenter of Nazareth*, pp. 142–45; Edersheim, *Life and Times of Jesus the Messiah*, Book III, chap. xxv; Geikie, *Life and Words of Christ*, chap. xlii; Farrar, *Life of Christ*, chap. xxiii, last part; Phelps, *Story of Jesus Christ*, pp. 215–20.

Illustrative material.—See Underwood stereographs under § 22.

Explanatory notes.—The country of the Gadarenes, or Gerasenes, was on the east shore of the Sea of Galilee, near a town now called Khersa. The man whom they met there was a madman and, according to the thought of that day, was believed to be under the power of an evil spirit. His language seems to express a state of double consciousness. The entire narrative reflects the common belief of the day as to demoniac possession and the separate, personal existence of the evil spirits. If the accounts of Luke and Mark be carefully compared, it will appear that the man first cried out against Jesus with violence, then fell down and worshiped him. The commotion in the early light of day seems to have stampeded a herd of swine feeding near. In the minds of the ignorant people, Jesus was personally responsible for this and, caring more for their property than the act of healing that was done, they besought him to leave them.

Suggestions for teaching.—In the last section we had a view of Jesus superior to the storms of nature; here we see him commanding the passions of humanity. The central thought is God's power to quiet these storms of the heart. An approach may be found in some such questions as the following: Did you ever see anyone very, very angry? What did he do? Have you ever seen anyone throw himself

on the floor and kick and scream? Have you ever seen anyone get so angry that he could not talk straight or control his actions? Perhaps you may have heard this called "storming." It is a storm in the heart. We talk of people going into a tempest of anger. It is an ugly thing. A storm at sea may be a grand and even beautiful sight, if no one is in danger. But a storm of anger is never anything but ugly and pitiful. And if one gets into such a tempest very often, it grows harder to keep control. Sometimes it comes to be such a habit that all control is lost. Then the person is called mad or insane, and he becomes dangerous. This does not mean that all insane people have become so through anger, but this sometimes leads to it. Neither are all insane people dangerous.

The methods of treating the insane used to be very crude and even cruel. Through ignorance of how they might be cured, people used to chain them up or keep them in cages like animals, so that an insane asylum used to be a very dreadful place, not at all like some of the pleasant homes that are provided for them today.

It was a man who had been treated thus that Jesus found. At first he would have sent Jesus away and shouted out at him. But Jesus was not afraid. He spoke firmly but quietly, and soon cured the poor fellow. Meanwhile, a herd of swine, feeding near, became frightened and stampeded over the edge of

the cliff. In the minds of the ignorant people, Jesus was responsible for this, and they asked him to go away, caring more for their swine than for the wonderful act of healing. But the man who had been healed became a joyful witness to the power of Jesus over him. How does Jesus have power over such storms today? Cf. Eccles. 7:9; Eph. 4:31, 32; Col. 3:8. God's way of overcoming these passions is to put something better in place of them (Gal. 5: 22, 23).

Home work.—Read the lesson story in Mark 5: 1–20, comparing this with Luke 8:26–39. Learn Eccles. 7:9; Eph. 4:31, 32; and Gal. 5:22, 23.

CHAPTER VI

JESUS AND HIS DISCIPLES

§ 24. Acknowledged as the Christ

Scripture narrative.—Mark 8:27–30; Matt. 16:13–20; Luke 9:18–21.

References for study.—Burton and Mathews, *Life of Christ*, pars. 186, 187, pp. 152–54; Dawson, *Life of Christ*, chap. xvii; Edersheim, *Life and Times of Jesus the Messiah*, Book III, chap. xxxvii; Geikie, *Life and Words of Christ*, chap. xlvi; Bird, *Jesus the Carpenter of Nazareth*, pp. 197–200; Farrar, *Life of Christ*, chap. xxxv.

Illustrative material.—A picture of Caesarea Philippi accompanies the section. Other pictures are "Old Gate to Caesarea Philippi" (Underwood, ster. no. 3169); "Summer House at Caesarea Philippi" (Underwood, ster. no. 3170).

Explanatory notes.—Caesarea Philippi, at the foot of Mount Hermon, on the site of Panias, so called from the god Pan, to whom was consecrated a cave near by. From this cave flows the Banias, one of the principal sources of the Jordan. The city had been rebuilt by Herod Philip and named in honor of Augustus, with the addition of Philippi to distinguish it from Caesarea on the Mediterranean in the tetrarchy of Antipas. Jesus had reached a critical point in his career. The opposition to him

among the leaders had increased, and even the people were beginning to turn their backs upon him. He could not continue his work much longer without interruption. It became increasingly necessary, if he was to succeed in his mission, to be sure of his disciples, to see whether they had really sensed his purpose. This northern journey was for the purpose of retirement and converse with them. He first inquires as to the popular opinion of himself. The disciples had undoubtedly mingled more freely with the people than he, and knew what they were saying. Their replies showed that the people at large had not yet understood his mission. So he turns to the disciples, upon whom, if upon anyone, the continuation of his work must depend: "What do you think?" Peter's answer is prompt, vigorous, and loyal. It was a profession of faith in Jesus and personal loyalty to him, the more praiseworthy because the popular trend seemed the other way. But Peter had come to know Jesus and had begun to appreciate the spiritual values of his character. It was a God-given insight, not a flesh-and-blood opinion. "Upon this rock will I found my church": It is not quite certain what these words meant for the writer of this gospel, but the thought of Jesus must have been that Peter's faith in Christ and the personal loyalty which it inspired were to be the strength of his life and the foundation of all Christian life (Eph. 2:19, 20; I Cor. 3:11). "I will

give unto thee the keys of the kingdom of heaven": Peter and others possessed of like faith in Christ were given the gospel in trust. They are the natural leaders in the work of the kingdom, and upon their faithful administration of their trust depends the spiritual destiny of many souls.

Suggestions for teaching.—The lesson of this incident is that faith in Jesus Christ and personal loyalty to him are the foundation of the Christian life. And this faith is born of an appreciation of the spiritual values of Jesus' life and teaching, rather than external appearances or considerations. Let the story be told so as to bring out the contrast between Peter's attitude and that of the people generally. Note the crisis in the affairs of Jesus, the turning of popular favor from him, the need and purpose of this journey for retirement with his disciples, and the particular scene before us. Perhaps Jesus and the Twelve were walking along the road at the foot of Mount Hermon, Jesus thinking of the past and of his future plans. He turns to his disciples with the question: "Who do men say that I am?" The answers show that the people have missed the secret. Now for the test of those who have been closest to him: "But who say ye that I am?" Imagine Jesus' joy at Peter's reply, as indicated by Matthew. How did Peter learn the secret when others had failed? What were the people generally expecting from the Messiah? How had Jesus disappointed them? Had he not disappointed Peter also? Soon after,

Peter showed that even he did not fully understand Jesus. Yet he had faith in him. This may be illustrated by referring again to Tennyson's story of Gareth and Lynette (cf. § 18). When Gareth came as a servant to King Arthur's court, he found very different treatment from two of the knights there. Sir Kay, in whose immediate charge he was, saw only the garments of a kitchen slave and treated him with contempt. Sir Lancelot saw through the outward appearance the royal spirit and

> the noble ease
> That graced the lowliest act in doing it,

and treated him with brotherly consideration. This is God's way of judging (I Sam. 16:7; John 7:24). Note particularly Jesus' warm commendation of Peter's attitude and the high value placed upon this loyalty to himself (cf. I Cor. 3:11). Show how great is the need today for loyalty to God and to the right. The world wants nothing so much as this quality of conscientious bravery that will stand for principle with high faith and noble courage. That is why such leaders as Roosevelt are so universally admired.

Home work.—Read the narrative in Mark 8:27–30 and Matt. 16:13–20. Learn John 7:24 and I Cor. 3:11.

§ 25. The Cost and Value of the Christian Life

Scripture narrative.—Mark 8:31—9:1; Matt. 16:21–28; Luke 9:22–27.

References for study.—Burton and Mathews, *Life of Christ*, par. 188, pp. 155–58; Dawson, *Life of Christ*, chap. xvii; Edersheim, *Life and Times of Jesus the Messiah*, Book III, chap. xxxvii; Bird, *Jesus the Carpenter of Nazareth*, pp. 200–203; Geikie, *Life and Words of Christ*, chap. xlvi; Farrar, *Life of Christ*, chap. xxxv; and an excellent summary of the situation in Rhees, *Life of Jesus*, pars. 155–60, pp. 141–46.

Illustrative material.—Any of the pictures mentioned in the preceding section are appropriate for this one.

Explanatory notes.—The disciples having given evidence that they had faith in Jesus, they were somewhat prepared to learn the next truth, that he must suffer and that suffering and sacrifice must be the cost of serving him. No one is ready to face this fact until he has some measure of faith. This is the first time that Jesus clearly stated to his disciples the inevitable end of his earthly work. But it is not a pessimistic view. Though he sees death clearly ahead, he is no less certain that death cannot ultimately triumph. He will rise again. But even this could not entirely obscure the dreadful fact of death, and this was difficult for Peter to face. His remonstrance shows that, in spite of the personal faith he had gained, even he had not as yet fully grasped Jesus' ideal of his ministry. It took him a good while yet to understand the secret of Luke 24:26.

Peter's words are a temptation to Jesus, suggesting the possibility of accomplishing his work without the necessity for so great a sacrifice, of meeting the ideas of the people more nearly. But Jesus puts it instantly aside. Then he turns to the multitude and begins to tell them the truth that he had just given to his disciples. Not only must he suffer to fulfil his mission, but suffering is the cost of following him. One must take up his cross—i. e., no longer set his own wishes and purposes first, but be willing to give one's whole life to fulfilling God's purposes. And yet Jesus is not asking anything unreasonable for the life to which he calls is the one really worth while. It is a bad bargain to forfeit this higher life, even if one might gain the whole world thereby. Jesus appeals to everyone's highest self-interest after all.

The other side of the same truth is expressed in the words which tell the result of failing to choose God's way. The man who is ashamed of God thereby forfeits his right to God's favor. Jesus shows that he was confident that death was not to end his work. The promise that some should see in their own lifetime the coming of God's kingdom with power found abundant fulfilment in the great spread of Christianity in the early apostolic days.

Suggestions for teaching.—The central thought of this section is expressed in the title. God's service costs much, but it is worth all that it costs. Note the connection with preceding events. Jesus had

tested the disciples to see whether they believed in him. Now he was testing them still more to see how strong their faith was. Having some foundation of faith in him, they ought to be ready to recognize what it might cost them. Call the attention of the class to the fact that life is a constant series of choices. Everyone has to choose out of many things that one might do, the thing which, for one reason or another, one wants to do most. And, having chosen that, one must not let other things interfere. One may choose from among many things any one of which might be right and proper. Then the choice is a mere matter of preference. Again, one may find it necessary to choose certain things because of the relation they may have to some ultimate end. Boys and girls have to put aside play at times, for the sake of study, in order that they may fit themselves to do their part in the world. But oftentimes the choice is between things that are wrong and things that are right. Then conscience tells us which we ought to choose, and the right choice becomes a matter of duty. It is not always easy to choose the right. Often it is very hard to do. In this case Jesus knew that it meant death to him. The leaders of the people were determined to kill him if he kept on teaching as he had been. But he knew that he was teaching only the truth and living as he ought to live. He could not change without doing wrong. Therefore he chose to go straight

ahead. He thought it was worth while; for, while he might have gained something by letting down from his conviction of right, he would have lost what to him was worth more than all the world. It is never a gain that is made at the cost of right. Recall the illustration from *Darrell of the Blessed Isles* (§ 10, pp. 50, 51 of this *Manual*).

The pupil should be led to see the necessity of such choices in life. The practical applications may be brought out by some such questions as the following: What are some of the many things you like to do? Can you do them all at once? What decides which of them you do at any one time? Do we ever have to do things that interfere with something we would rather like to do at the time? Why? When does it become wrong to play? Is it ever wrong to make money?

The principle of choosing the difficult thing for the sake of the higher thing that lies beyond is finely illustrated in the story of Gareth (§ 18, pp. 84, 85).

Home work.—Read the narrative in Mark 8:31—9:1. Learn vss. 34–36 and the hymn printed in the *Note Book.*

§ 26. On the Mountain at Night

Scripture narrative.—Mark 9:2–13; Matt. 17:1–13; Luke 9:28–36.

References for study.—Burton and Mathews, *Life of Christ,* par. 189, pp. 158–60; Edersheim, *Life*

and Times of Jesus the Messiah, Book IV, chap. i; Geikie, *Life and Words of Christ*, chap. xlvii; Bird, *Jesus the Carpenter of Nazareth*, pp. 203–6; Dawson, *Life of Christ*, pp. 233–39.

Illustrative material.—A picture of Mount Hermon, the probable scene of the transfiguration, is given with the section.

Explanatory notes.—The meaning of this experience is to be seen by connecting it with what precedes. Six or eight days had elapsed since the conversation of Jesus with his disciples, in which Peter had made his strong profession of faith in Jesus and Jesus had made clear the cost of his service. Imagination must supply the events of the interval. When we consider the importance of the crisis, we can see how impossible it is that the matter should have been dismissed with the brief conversation recorded. The days were undoubtedly occupied with intimate fellowship and earnest discussion. Jesus would endeavor to meet the doubts and fears of his disciples, and show them how impossible it was for him to accomplish the work he came to do except at the cost of suffering and even of death. The rulers would not permit him to continue his teaching much longer, and Jesus could not change his methods because he knew they were right. But he would undoubtedly try to show them that this was to be no useless, hopeless struggle, but that some day men should see the glory of it all in the kingdom of God

upon the earth. Finally, worn out with the strain of facing continuously such painful thoughts, he seeks relief and rest in prayer. He takes with him, for company, three of the disciples who seem to have been closest and dearest to him. They too were wearied and fell asleep. Perhaps the rest and refreshment helped them to see things more clearly. At any rate, God sent to these men a vision that was the solution of all the dreary problem that had been troubling them so much. Jesus had perhaps tried to show them that a true interpretation of the teachings of Moses and the prophets would bear out his own view of his work. They stood for the highest righteousness attainable. So did he, and in his case it meant suffering and death. And now they see it. Moses and Elijah stand side by side with Jesus, and all are surrounded with the divine glory, the glory that surrounds every clear vision of a high and noble ideal. God sent them this vision that they might see all this as he saw it, the true meaning of Jesus' life of sacrifice. It was not shameful defeat, but glory. The value of the vision to the disciples was that it must have been a bright and encouraging memory in later hours when faith was sorely tried and things seemed dark.

Suggestions for teaching.—The thought of this section is the complement of that in the preceding section. There the cost of high and noble service was emphasized; here the glory and joy of it is

brought out. The story should be continued in close connection with that of the former section. If the story of Gareth and Lynette has been used to illustrate the earlier lessons, and especially if the class has been led to organize itself into a band of knights, this story will come in very well in connection with this lesson. Read on and see how, after Gareth had faithfully served his vassalage, and after he had patiently and courteously borne all the spiteful things that Lynette had said to him as they started out on their quest together, he finally won his victory, not only over the enemy, but over the fair Lynette; for at last she said:

> . . . . thy pardon, friend,
> For thou hast ever answered courteously,
> And wholly bold thou art, and meek withal
> As any of Arthur's best.

Then joy filled Gareth's heart, and he replied:

> And seeing now thy words are fair, methinks
> There rides no knight, not Lancelot, his great self,
> Hath force to quell me.

Abundant illustrations of the satisfaction that comes from right living and good deeds can be found. This is one of the lessons, however, that most of all needs continued illustration on the part of the teacher and parent. We who are older can find great comfort and satisfaction in the thought of God's favor, the evidence of which we find in our own conscience. We should remember that chil-

dren need more concrete and tangible evidence, and that most of all they crave the favor of those about them, and especially of parents and teachers. More care in properly recognizing merit, not by material rewards so much as by appropriate words of praise, would produce good results.

Home work.—Read the narrative as told in Mark 9:2–13. Learn Ps. 126:5, 6.

§27. Who Is Greatest in the Kingdom?

Scripture narrative.—Mark 9:33–37; Matt. 18: 1–5, 10–14; Luke 9:46–48.

References for study.—Burton and Mathews, *Life of Christ*, pars. 196, 197, pp. 163–65; Edersheim, *Life and Times of Jesus the Messiah*, Book IV, chap. iii; Geikie, *Life and Words of Christ*, chap. xlviii; Bird, *Jesus the Carpenter of Nazareth*, pp. 209–13; Farrar, *Life of Christ*, chap. xxxvii.

Illustrative material.—Ballheim's picture, "Jesus and the Child" (Brown no. 1845, Perry no. 3252, Wilde no. 97).

Explanatory notes.—The disciples had been disputing among themselves on the way about the material rewards which they were to receive in the new kingdom that they supposed was to be set up. Here again the worldly idea and personal selfishness of these men came to the surface. From the standpoint of a worldly kingdom, it would be natural to expect that they would get the best places, and it

was but a step to a dispute as to who among them would have the best. Jesus probably had some inkling as to what they had been talking about, and his question in Mark 9:33 was probably more for the sake of making them ashamed of themselves than for information. This was not the only time that Jesus had to reprove his disciples for this spirit. Cf. Matt. 20:26, 27; 23:11; Mark 10:43, 44; Luke 22:26. The little child was taken as a type of the opposite spirit—docile, meek and yielding. After all, it was not the personal attainments that were to count in his kingdom, it was the relation one bore to God. The little child might represent God as well as the greatest man.

Suggestions for teaching.—Bird's very sympathetic account of this section will help to give the spirit of it. Tell the class something of the conditions of life in monarchical countries, especially in the eastern lands: how the nobility lord it over the common people and look down upon them. The same thing may be tactfully illustrated by the relations between some of the wealthy of our own land and the poor. Illustrate the fact that it is not a man's position or wealth that makes him great or little; it is the man himself. This may be shown by the example of such men as Lincoln, or Garfield, who from poor boys have come to positions of great power and fame. Then show by the example of some of those who have been noted in settlement

work, or in similar ways have shown a truly democratic spirit, that the truly great soul never feels himself above his fellows, but rather seeks to serve and help. Show how the little child naturally loves to help and to learn. The normal child is not conceited or proud. When we do meet such a child we feel sorry for him. The boy who is ashamed to ask questions lest he confess his ignorance, or who acts as if he knew everything to start with, has closed the doors into the kingdom of knowledge. No one can help him, for he will not give the chance. This was the spirit of the Pharisees, and Jesus wanted his disciples to be free from it. Cf. Prov. 26:12; Isa. 5:21; Rom. 12:16; I Cor. 13:4.

Home work.—Read the lesson story Mark 9:33–37. Learn Prov. 26:12 and I Cor. 13:4.

§28. How Often Shall I Forgive?

Scripture narrative.—Matt. 18:15–35.

References for study.—Burton and Mathews, *Life of Christ*, pp. 165–67; Edersheim, *Life and Times of Jesus the Messiah*, Book IV, chap. iii, last part; Geikie, *Life and Words of Christ*, chap. xlviii, last part; Bird, *Jesus the Carpenter of Nazareth*, pp. 213–16; Farrar, *Life of Christ*, chap. xxxvii, last part.

Explanatory notes.—In the first part of this section Jesus gives the method to be followed in case of dispute or hard feeling. One is not to wait until the other comes to seek forgiveness, but is to show the

forgiving spirit by taking the initiative. If after such an effort the attempt fails, the offender has by that act shut himself out.

Peter seems not to have yet comprehended the fulness of Christ's spirit, and still, in comparison with the rabbinical rules, it probably seemed generous to set seven times as a limit to repeated forgiveness. But Jesus would set no limits at all, for this is the meaning of his "seventy times seven." The parable simply emphasizes the duty of forgiveness by reminding each one that he himself had need of much more forgiveness from God than anyone else owed to him.

Suggestions for teaching.—The thought of this section is very simple and direct. It is the duty of unlimited forgiveness so far as our spirit is concerned, together with the teaching that God cannot fully forgive one who is not himself forgiving, for the reason that the spirit of unforgiveness cherished is itself a sin, and God cannot forgive as long as it is persisted in. Tell the story itself; note how Jesus himself exemplified the forgiving spirit in his attitude toward his enemies (Luke 22:50, 51; 23:33, 34); and note the necessity of forgiveness if one would be forgiven. In this connection call attention to the petition concerning forgiveness in the Lord's Prayer.

Home work.—Read the story in Matt. 18:15–35. Learn Matt. 6:14, 15; 7:1–5; Eph. 4:32.

§ 29. Review of Chapters V and VI

The suggestions for map-work in this review combine both the locating of events and the scenes of these events. It may be well briefly to review the connected story of the two chapters with the class first, then to have them answer these questions.

The remaining questions have as their purpose to bring out the practical meaning and application of the various incidents studied. The answers should be brief; e. g., "What was Jesus' attitude toward men of other nations than his own?" Answer: *Friendly, ready to help, shown by his response to the request of the centurion.* The teacher may call attention to the fact that this was unusual for a Jew. So with the other questions: God's feeling toward the penitent, § 21; Jesus' power over human passion, § 23; the foundation of the church and of Christian character, § 24; the cost of service, § 25; its worth, § 26; the measure of rank in God's sight, § 27; the Christian conduct toward wrong-doers, § 28. The teacher should be careful to avoid unduly influencing these answers. Especially let the answer as to the worth of Christ's service represent the honest opinion of the pupil. If an answer is given that seems stereotyped; or to reflect, not the real thought of the pupil, but what he thinks is expected of him, take the earliest possible opportunity to talk with him alone and lead him to an honest expression on the subject.

The final question should lead to a still more practical application of the teachings of the chapters to the life of the individual pupil. Here it is absolutely essential that the teacher should keep "hands off." A suggestion as to the kind of a rule intended is given in the "Suggestions to the Pupil," Part II of the *Pupil's Note Book.*

With this hint, the pupil should be left to formulate his own rules. No further help should be given except in the way of indirect suggestion. However crude his own rules may appear, they will be his own and will have value, while rules formulated for him will be comparatively valueless.

CHAPTER VII

LATER WORDS AND WORKS OF JESUS

§ 30. The Story of the Good Samaritan

Scripture narrative.—Luke 10:25–37.

References for study.—Edersheim, *Life and Times of Jesus the Messiah*, Book IV, chap. xv; Bird, *Jesus the Carpenter of Nazareth*, pp. 247–50; Geikie, *Life and Words of Christ*, chap. li, first part; Farrar, *Life of Christ*, chap. xlvi.

Illustrative material.—Scene of the Good Samaritan story (Wilde no. 211); "On the Road to Jericho" (Underwood ster. no. 3205); "Bedouin Robbers" (Underwood ster. no. 3318); "The Good Samaritan," Doré (Wilde no. 100); Henner (Perry no. 583); Plockhörst (Wilde no. 466).

Explanatory notes.—The lawyer was one of the scribes. "Tempted": i.e., tested, made trial of him, not necessarily with any evil purpose. The road where the scene of this story is laid is still infested with robbers, a group of whom is shown in one of the stereographs referred to under "Illustrative material." In dealing with this lawyer, Jesus meets him on his own ground: "What is written in the law?" and leads him to answer his own question. The lawyer's reply combines quotations from Deut. 6:9 and Lev. 19:18. Such combination was in accord with Jesus' own thought (see Matt. 22:39). Note that

the story is to illustrate the meaning of "neighbor," and also in answer to the lawyer's original question: "What shall I do to inherit eternal life?" Here, then, we have Jesus' own statement of what kind of life it is that is eternal. It is a life governed by supreme, sincere love to God, realized and expressed through love to one's fellow-men. Such love will find expression in deeds of service wherever need may be.

Suggestions for teaching.—We have here an ideal for life and the means for realizing it. The lesson is one of great importance, giving, as it does, Jesus' reply to the vital question: "What shall I do to inherit eternal life?" or, "What must one do to be saved?" The incident itself suggests the best method of treatment. Develop the story so as to lead the pupil through the lawyer's experience of inquiry to the final answer.

Read Matt. 19:1–2; 8:18–22; and Luke 9:51, to get the setting. Jesus was going up to Jerusalem on his last journey, teaching as he went and answering all kinds of questions. Among those who came was this lawyer or scribe. What was his question? What did it mean? Let the pupil at this point give his own idea of what "eternal life" means, without comment or correction. Many will undoubtedly give such replies as "going to heaven," "living forever," etc. Let the story bring its own modification of these views, as it did to the lawyer.

Note how Jesus gets the lawyer to answer his own question, as far as possible. Let the pupil look up the Old Testament references from which he quoted. Sincere love to God is the ideal. What kind of thoughts and deeds will such love inspire? To whom shall the deeds be done? This leads to the other part of the answer. Jesus, too, regarded love to God and love to one's fellow-men as of equal value (Matt. 22:39). It is through love and service of men that we show our love for God (Matt. 25:40). Note the lawyer's attempt to shift responsibility and indulge in the rabbinical habit of quibbling and arguing.

The Jews did not regard those outside of their own nation as particularly deserving of consideration. Among primitive peoples a stranger was looked upon as an enemy. It would seem as if we shared this feeling at times, judging from our treatment of foreigners. I have seen boys throwing stones at peddlers and calling them "dagoes," etc., for no other reason than that they were foreigners. Jesus' story hits this point. Tell the story or let the pupil tell it, but be sure to bring out its points clearly. We infer that the wounded man was a Jew. Who passed him by? Why might we have expected better things of them? Who helped him? Why was this surprising? (John 4:9.) Who was really neighbor to the wounded man? Which of the three probably lived nearest to him? Does neighborliness consist merely in living near one? May one live next

door to you and yet not be a neighbor in Christ's sense of the word? Note the double meaning. The Samaritan was neighbor to the wounded man because he helped him. The wounded man was neighbor to the Samaritan because he needed help.

By way of summary take the three closing questions, which will involve the repetition and probably the modification of the pupil's first answer about eternal life. *How may we find eternal life?* By loving God sincerely. *How can we show our love to God?* By loving and serving those who need our love, and that means all men. (I John 4:8, 20; 5:2.) Notice that this means more than just charity, giving to the poor, etc. Many people give to the poor who do not show real love to their fellow-men. People need justice and kindness often more than charity. Mother needs help at home. Teacher needs attentive help at school. Playmates need good-nature and fairness in play. *Who are our neighbors?* All who need our love.

Leigh Hunt's poem, given in the *Pupil's Note Book*, will help to clinch the thought of this lesson in a beautiful way. It is a good one to memorize.

Do not fail to give a practical turn to this lesson, either by suggesting some definite act of helpfulness in which the class may engage, or by asking each member of the class to report how many new neighbors he can discover during the week. The lesson might issue in the formation of a "Neighborly Club"

for the purpose of developing the spirit of Christian neighborliness. If the class have already been formed into a band of "Knights of King Arthur," here is a new content for their mission.

Home work.—Read the story in Luke 10:25–37. Learn vs. 27 and Leigh Hunt's poem, "Abou Ben Adhem."

§31. The Story of the Prodigal Son

Scripture narrative.—Luke 15:11–32.

References for study.—Burton and Mathews, *Life of Christ,* par. 238, pp. 197, 198; Edersheim, *Life and Times of Jesus the Messiah,* Book IV, chap. xvii; Bird, *Jesus the Carpenter of Nazareth,* pp. 283–86; Geikie, *Life and Words of Christ,* chap. liii; Farrar, *Life of Christ,* chap. xliv.

Illustrative material.—Pictures of the Prodigal Son by Doré (Wilde no. 104); Creuze (Perry no. 472); Molitor (Brown no. 96, Perry no. 1100, Wilde no. 105); Dubufe (Brown no. 1843, Wilde no. 106).

Explanatory notes.—"The three parables contained in this chapter have one teaching in common: God rejoices at the repentance of any man, be he never so humble or depraved. The occasion of the teaching is given by Luke in vss. 1, 2." (Burton and Mathews.)

The request of a son that his father divide his property before death was not quite so striking as it would be in our time and land. It was the custom

for an aged father so to divide his property before his death. The younger son here asks that he anticipate this act. The "husks" which he eats, in the depth of his degradation and misery, were the pods of the carob tree. The son himself had to take the first step out of this pitiable condition. The father could not find him, but he could return. Note the contrast between that father's joyful welcome and the elder brother's envious behavior, like that of the selfish and self-conceited Pharisees.

Suggestions for teaching.—As is the case with most of the parables of Jesus, the best method of treatment here is to bring out the circumstances under which it was told and then let the story do its work. The circumstances are given in the first two verses of the chapter. Cf. also John 7:49 as showing the general attitude of the Pharisees. Recall also the objections that were raised when Jesus chose Matthew to be his disciple. Now tell the story, having given it sufficient thought to be able to bring out its details with vividness and interest. Imagine the interest with which that group of people about Jesus must have listened to this story, so full of human sympathy and tenderness. Imagine too the faces of the Pharisees who had been finding fault with him, as he painted that closing picture of the envious and selfish elder brother, wherein they saw their own portrait. But the center of it all is the loving welcome of the father and his joy over his repentant boy.

This is one of those stories that may easily be spoiled by too much moralizing. Its meaning is so plain and its appeal to the heart is so direct that it had better be left to do its own work, rather than to have the point dulled by overmuch application. Let the teacher devote every possible energy and thought to the task of setting the story forth in its beauty and simplicity, and the effect will be best.

Home work.—Read the story in Luke 15:11–32. Learn Luke 15:10.

§ 32. Blessing Little Children

Scripture narrative.—Mark 10:13–16.

References for study.—Burton and Mathews, *Life of Christ*, par. 256, p. 209; Edersheim, *Life and Times of Jesus the Messiah*, Book IV, chap. xxii, 4; Geikie, *Life and Words of Christ*, chap. liv; Bird, *Jesus the Carpenter of Nazareth*, pp. 305–8; Farrar, *Life of Christ*, chap. xlvi.

Illustrative material.—Kirchbach's "Jesus the Children's Friend" is furnished with this section. Others appropriate are by Hofmann (Brown no. 1014, Perry no. 797L, Wilde no. 109); Plockhörst (Brown no. 199, Perry no. 807, Wilde no. 110); Voegel (Brown no. 1069, Wilde no. 111); "Suffer little children to come unto me," the English Mission, Nablus (Underwood ster. no. 3337).

Explanatory notes.—The word "children" might include those up to twelve years of age or even be-

yond. Here again Jesus indicates that the traits of childlike receptivity, open-mindedness, and trust belong to those of whom the kingdom of God is composed. The scene is very simple and very beautiful. Bird's account of it is sympathetic and helpful.

Suggestions for teaching.—This is another of the incidents in the life of Jesus that call not so much for explanation as for simple presentation. It illustrates the high value placed by Jesus upon the childlike traits of character as brought out in § 27. Recalling the circumstances under which Jesus was then working, we can imagine the comfort and joy he must have found in this tribute of pure love on the part of these mothers and their children. Notice that he did not preach to the children; he just received them with open arms and heartfelt love. Compare the other incident referred to (Mark 9:36, 37; Matt. 18:2–5); and the words of John in I John 2:12, 13; 3:18. Jesus evidently loved to have the children with him, and, as love calls out love, the children loved to be with him. John cautions those to whom he writes to make this love sincere, "in deed and truth," not mere lip-service, and Jesus himself indicates how true love will be shown (John 14: 15, 21). Connect these thoughts with the lesson taught by the Good Samaritan story, that love to God is shown by love to one's neighbor. And as love to God is manifested by deeds, so love to one's neighbor will be. And surely our nearest neighbors

are those in our own home. The child that best loves father and mother is one who not only says so, but acts so, showing love by loving obedience in little things, day by day.

Home work.—Learn the story as told in Mark 10: 13–16.

§ 33. The Rich Young Ruler

Scripture narrative.—Mark 10:17–31.

References for study.—Burton and Mathews, *Life of Christ*, par. 257, pp. 209, 210; Edersheim, *Life and Times of Jesus the Messiah*, Book IV, chap. xxiii; Geikie, *Life and Words of Christ*, chap. liv; Farrar, *Life of Christ*, chap. xlvi; Bird, *Jesus the Carpenter of Nazareth*, pp. 308–11.

Illustrative material.—"Jesus and the Rich Young Ruler," Hofmann (Brown no. 186, Perry no. 802, Wilde no. 112).

Explanatory notes.—"What shall I do to inherit eternal life?" The young man had an idea that eternal life was something to be looked forward to and won all at once, so to speak, by some particularly meritorious deed. The idea is common enough even yet. Jesus tries to show him that eternal life is a life of loving service here and now. Compare his answer to the lawyer's question (§ 30). Note the clear explanation of Jesus' words, "Why callest thou me good? There is none good save one, even God,' given by Burton and Mathews (p. 209). This ruler

came to Jesus as a teacher of morality, seeking some new rule or recipe by which he could attain to a certain ideal that he had conceived. Jesus wishes to center his attention upon God as the source, not so much of rules for living as of the principle of goodness. The object of Jesus' life and teaching was to reveal God's goodness and influence men thereby. Jesus here again takes the questioner on his own ground and leads him to the answer to his question from what he already knows. The answer shows that the young man had been trying to live up to the best light he had, but without finding satisfaction. Now Jesus reveals to him what he really needs: not more rules, but to yield himself completely to that inner impulse to goodness. He was to put God first. Vss. 23–31 are suggested by this incident and are a comment upon it. Jesus makes clear the fact that self-sacrifice in God's service brings the highest rewards. Cf. the Beatitudes.

Suggestions for teaching.—The thought of this incident is really that of the Good Samaritan story expressed in a different way. Let the teacher master the details of the incident so as to be able to present it vividly. Jesus and his disciples are setting forth upon their journey. Here comes a young ruler, or scribe. He is wealthy, as seen by his clothing and general appearance. His face shows that he is earnest and high-minded. In spite of his wealth, he is not entirely happy, for he has not reached his ideal

of life. He kneels before Jesus to show his respect for the teacher. What is it he wants? Jesus reminds him of the commandments which he has known from a boy. The young man knows these and has kept them, but still he is not satisfied. Something tells him that just keeping the commandments is not enough. And Jesus knows what he really needs: to give himself up completely to the generous impulse of love that is striving within him. The young man wanted to live a right life, but he did not care quite enough for it to give up his own selfish desires, and so he went away and was still sorrowful. Recall the answer to this same question when the lawyer asked it. Eternal life is found in sincere and whole-hearted love to God and one's fellow-men. What does this incident add by way of comment or explanation? How is it like that former answer? How may possessions interfere with such love to God and one's neighbor? Now note how Jesus commented upon this incident in vss. 23–31. Is it true that self-sacrifice in God's kingdom will bring greater rewards? How does the Sermon on the Mount express this idea? (Matt. 6:33.) What is the real reward of such service? Recall the Transfiguration thought (§ 26). Bring out by questions the fact that happiness is found only when one has a clear conscience.

Home work.—Read the story in Mark 10:17–31. Learn Matt. 6:33.

§ 34. Blind Bartimaeus

Scripture narrative.—Mark 10:46–52; Luke 18: 35–43.

References for study.—Burton and Mathews, *Life of Christ*, par. 261, pp. 212, 213; Edersheim, *Life and Times of Jesus the Messiah*, Book IV, chap. xxiv; Bird, *Jesus the Carpenter of Nazareth*, pp. 326–30; Geikie, *Life and Words of Christ*, chap. liv; Farrar, *Life of Christ*, chap. xlviii.

Illustrative material.—A picture of Jericho from the plains is furnished with this section. Other views of Jericho and its surroundings are Wilde nos. 209, 211, and Underwood ster. nos. 3128, 3205.

Explanatory notes.—This incident occurred, according to Luke, as Jesus and his party approach Jericho, in the Jordan valley, five or six miles north of the Dead Sea. Mark and Matthew give it as taking place after they left the city. Most of the references given follow Mark's order, but the point is immaterial. We take it in the order given in the harmony. The difference in Matthew's account, mentioning two beggars in place of one, is also immaterial. Very probably there were more, but Mark mentions Bartimaeus by name. Note the form of address which Bartimaeus uses: "Jesus, thou son of David"—a messianic title. This indicates what his thoughts had been as he heard of the works of Jesus; also the ground of his hope. Compare the answer which

Jesus sent to John when he inquired as to Jesus' claims to messianic standing (Luke 7:20–2).

Suggestions for teaching.—This is another of the incidents illustrating Jesus' readiness to respond to those in need, as contrasted with the impatience of many who would rebuke the importunate. Remember that Jesus and his disciples were on their way to Jerusalem, and for what end (Mark 10:32–34). Jesus might well have been intent upon his own purposes without heeding others. But not so. Locate Jericho on the map and see how near their journey's end they were. What historical associations may have come to Jesus' mind as they drew near this city? (Josh. 3:14–17; 6:1–21.)

The presence of beggars about the walls of an oriental city was, and still is, a common sight. Among the number on this occasion was one who had evidently heard of Jesus' power and kindness, and he at once sought help. Note the contrast between the unsympathetic attitude of those about him, and the sympathetic way in which Jesus received him. Compare the way in which the disciples rebuked those who brought the little children to Jesus and the way in which Jesus received them.

This man was healed of blindness. Are people blind in other ways than this? Recall the old proverb: "There is none so blind as he who will not see." Can Jesus help to cure this kind of blindness? How may one thus healed today show his appreciation of it?

Home work.—Read the story in Mark 10:46–52 or Luke 18:35–43. Read Longfellow's poem, "Blind Bartimaeus."

§ 35. The Visit to Zacchaeus

Scripture narrative.—Luke 19:1–10.

References for study.—Burton and Mathews, *Life of Christ*, p. 215; Edersheim, *Life and Times of Jesus the Messiah*, Book IV, chap. xxiv; Bird, *Jesus the Carpenter of Nazareth*, pp. 319–22; Geikie, *Life and Words of Christ*, chap. liv, last part; Farrar, *Life of Christ*, chap. xlviii.

Illustrative material.—See the pictures referred to under preceding section.

Explanatory notes.—Jericho, see notes on preceding section. A chief publican was not a tax collector, but one who sold to others the right to collect for certain districts or articles. The sycamore tree is the fig-mulberry, a short, spreading tree common in Palestine. Jesus' suggestion of going to the house of a publican would have shocked the ordinary rabbi, as it evidently did here. But it won Zacchaeus. Zacchaeus' words are not a statement of what had been his custom, but a solemn promise for the future. His heart won by Jesus' treatment of him, he promises that for the future his conduct toward the poor and toward all men shall be just and generous. Compare with this the Old Testament rule in such cases (Exod. 22:1, 4, 7; II Sam. 12:6). "He also

is a son of Abraham": Jesus gives to Zacchaeus the rights of one of God's chosen people, even though he was despised by his neighbors. Jesus regarded men as men, not as conditioned by rank or class.

Suggestions for teaching.—The incident follows immediately upon that of the last section. It shows the desire of a soul to find the truth and God's readiness to meet such inquiry. A point of contact may be found for the story in the experience of almost any child in trying to see a procession or some other sight, finding his way blocked by the crowd of older and larger people in front, and finally climbing a lamp-post or other high place where he can see. This is exactly like what happened here. Picture the crowd following Jesus and pressing about him to hear and see him. Zacchaeus was short; moreover, he was unpopular; and the people probably did not put themselves out any to let him through. So he finds a tree and climbs up into it. What made Jesus notice him? Did he just happen to see him, and did he see some expression on Zacchaeus' face that showed the soul underneath? Or did someone point him out, scornfully perhaps? Or had Jesus noticed his eager attempts to get through the crowd? Whatever the cause may have been, we see that Jesus was attentive and that he met the seeking soul with sympathy. Imagine the surprise and joy of Zacchaeus at the unexpected honor bestowed on him, and see how his own soul went out in response to this gra-

cious and loving sympathy. How did he show the sincerity of his devotion? What is the first step if one wants to turn from a worse life to a better one?

Home work.—Read the story in Luke 19:1–10. Learn the last verse.

CHAPTER VIII

THE LAST DAYS OF JESUS ON EARTH

§36. Palm Sunday

Scripture narrative.—Mark 11:1–11; Matt. 21:1–11; Luke 19:29–40; John 12:12–19.

References for study.—Burton and Mathews, *Life of Christ*, pp. 219–22; Edersheim, *Life and Times of Jesus the Messiah*, Book V, chap. i; Bird, *Jesus the Carpenter of Nazareth*, pp. 330–35; Geikie, *Life and Words of Christ*, chap. lv; Farrar, *Life of Christ*, chap. xlix; Phelps, *Story of Jesus Christ*, pp. 302–11; Dawson, *Life of Christ*, chap. xxiv; Rhees, *Life of Jesus*, pp. 169–71.

Illustrative material.—The picture of the Garden of Gethsemane (Wilde no. 232) shows the Mount of Olives and the roads leading over it, by one of which Jesus probably came into the city. Plockhörst's "Entry into Jerusalem" (Perry no. 814) is furnished with the section. Deger's "Triumphal Entry" is also good (Wilde no. 123).

Explanatory notes.—Bethany, the home of Mary and Martha, was a little town on the Mount of Olives about two miles from Jerusalem. It is now known as El Azarîyeh. Bethphage has never been definitely located, but was near Bethany. The purpose of Jesus in choosing this particular method of

entering the city may be inferred from Matt. 21:4, 5, and John 12:15. Mark adds to "the Lord hath need of him" the further promise that the colt shall be returned promptly. This act constituted an entrance in state, but the choice of an ass instead of a horse symbolized the peaceful nature of his kingdom. Matthew connects it with the prophecies from Isa. 62:11 and Zech. 9:9, the latter of which particularly was regarded as messianic. Jesus himself also undoubtedly intended this to be a dramatic announcement of his messianic claims. He accepts and even confirms the messianic acclaim of the people (Luke 19:39, 40). "Even the stones would cry out," is simply a proverbial expression of the impossibility of checking the enthusiasm of the people. Luke 19: 41–44.

Introduce a remarkable forecast of the misery to result from the Jews' choice of war instead of the peace offered by Jesus. The two possible messianic programs are thus brought into sharpest contrast, that of Jesus and that of the Zealots. The Jewish people preferred the latter, and Jesus, foreseeing the outcome of war with Rome, and knowing that his own peaceful kingdom was certain to triumph, laments the refusal of the Jewish people to share in it. His tears are a testimony to his love of his people and to his determination not to let the enthusiasm of the moment sweep them into a compromise with the current political messianism. He was the Christ, but he would not be the Christ the Jews wanted. Burton and Mathews, p. 221; cf. Luke 12:54—13:9.)

Suggestions for teaching.—The object of this section is to bring out as clearly as possible the enthusi-

astic reception given by the people to the one who had done so much for them, which affords a strong contrast to the treatment that, under the guidance of their leaders, they were soon to show him. Let the story therefore be told with as much detail and action as possible, filling in such points as imagination may readily supply. This being the Passover festival, when pilgrims were coming up to Jerusalem from all over the land, it needs no great stretch of imagination to suppose that many of those whom Jesus had helped, such as Blind Bartimaeus, and Lazarus, and Mary and Martha and Zacchaeus, may have been among the throng that accompanied Jesus. Let the pupil fill out the blanks to complete the story outlined in the *Pupil's Note Book.* Try to have this section make its own impression of love and loyalty, enthusiastically expressed.

Home work.—Read Luke 19:29–40. Learn Matt. 21:9 and the hymn "When his salvation bringing."

§ 37. The Last Supper

Scripture narrative.—Mark 14:12–26; Matt. 26:17–30; Luke 22:7–30; John, chaps. 13–17.

References for study.—Burton and Mathews, *Life of Christ*, chap. xxxiii, pp. 243–56; Edersheim, *Life and Times of Jesus the Messiah*, Book V, chaps. ix, x; Bird, *Jesus the Carpenter of Nazareth*, pp. 386–412; Geikie, *Life and Words of Christ*, chaps. lviii, lix; Farrar, *Life of Christ*, chaps. lv, lvi; Dawson, *Life of Christ*, chap. xxvii.

Illustrative material.—Pictures of the Lord's Supper by Hofmann (Brown no. 1742, Perry no. 797T, Wilde no. 130); Da Vinci (Brown no. 169, Perry no. 280, Wilde no. 131); Bida (Brown no. 702, Perry no. 3273, Wilde no. 132).

Explanatory notes.—"The first day of unleavened bread" was the fourteenth of the month Nisan (Ex. 12:6; Lev. 23:5; Num. 9: 3). The Passover was a family feast, and such a company as Jesus and his disciples would naturally eat it together. Hence the preparations mentioned. Jesus would have selected a lamb in advance (Ex. 12:3) and probably had made some arrangement for the room at the same time. Very likely a signal had been agreed upon beforehand—the bearing of a pitcher of water, unusual for a man—so that the place of the feast might be selected and the supper itself prepared without opportunity for Judas to disclose it to the priests.

The Harmony should be consulted with reference to the order of events at the Last Supper. After Mark 14:17 come the events of Luke 22:14–18 and John 13:1–20. The strife as to precedence (Luke 22:24–30) probably came before the symbolic lesson of washing the disciple's feet. For a full discussion of the chronology, the order of the Passover Feast, and its relation to the Lord's Supper, see Burton and Mathews, pp. 244–49.

"The new covenant" (Jer. 31:31–34), a covenant between God and his people, they pledging them-

selves to obedience, and he giving to them his life and power. The old blood-covenant of Ex. 24:5–8, in which the blood, as the symbol of life, was sprinkled on the book of the law and on the people, typifying the covenant between God and the people, was, in the thought of Jesus, superseded by the new covenant sealed by his gift of his own life in behalf of men.

Jesus shedding his blood in obedience to the will of God and in devotion to the interests of men, brings men, through the adoption of the same principle of life, through the same devotion of their lives to God, into fellowship with God (Burton and Mathews).

Jesus' statement that he would no more drink of the wine until the day of the kingdom indicates his certainty of immediate death and equal certainty of an ultimate triumph of his kingdom.

Beyond this the interpreter cannot go with certainty. That which stands out clearly in respect to this memorial meal is that Jesus regarded his death as suffered in behalf of his disciples and as a basis of fellowship between them and God; and he wished that, as they maintained the fraternity of the kingdom, they should in their food and drink remember him, believe him still present with them, and see that their privileges as members of the kingdom of God were due, at least in part, to his death. (Burton and Mathews.)

Dawson suggests that some of the discourses given by John as coming after the supper may have been uttered at Bethany on Wednesday, the day for which we have no record. In either case they are imme-

diately associated with the approaching separation and are full of the spirit of loving fellowship.

Suggestions for teaching.—The section reveals a picture of the most loving and tender fellowship which lends strength and impressiveness to the lessons taught and makes the marring incidents stand out in unlovely contrast. Study carefully the events in their order as given in the Harmony, so as to be able to tell the story connectedly and vividly. The references in Dawson and Bird will be found very helpful in this connection. Picture the circumstances, the certain apprehension of calamity and separation, the anxiety which Jesus must have felt for his disciples in the troublous days to follow, the premonitions of evil which must have come to their own minds, all of which must have served to draw them even more closely together at this time. Note the appropriateness of the lesson taught by washing the disciples' feet. It was not gotten up for the sake of teaching this lesson, but was suggested by the circumstances. In their contention over the order of seats at the table, the disciples had neglected what would have been a true mark of nobility, the courtesy due at least to their Master, if not to one another. Some one of them, in the absence of a servant, should have shown him the attention of bathing his feet, dusty from the road. So he quietly did for them what they should have done for him.

Review what the pupils have learned about the

Passover (§ 7), and describe it a little more fully. The reference in Burton and Mathews (p. 7) will help here. Note also the institution of the Lord's Supper as described by Mark 14:22–25, and its meaning as indicated in the "Explanatory notes." The spiritual significance of the Lord's Supper is most beautifully illustrated by Lowell in "The Vision of Sir Launfal." The poem is based upon another of the Knights of King Arthur stories—that of the Holy Grail. This was the cup which Jesus himself used at the Supper. According to the legend, Joseph of Arimathaea caught in this cup some of the blood of Christ. He then brought it to England.

> And there awhile it bode; and if a man
> Could touch or see it, he was healed at once,
> By faith, of all his ills. But then the times
> Grew to such evil that the holy cup
> Was caught away to Heaven, and disappeared.
> —Tennyson, "The Holy Grail."

It was a favorite and holy quest with the knights of chivalry to go in search of this Holy Grail, and it is of such a quest that Lowell writes. Read the poem, noting the pride with which Sir Launfal starts out, the haughty way in which he responds to the request of the leper, and the latter's rebuke:

> Better to me the poor man's crust,
> Better the blessing of the poor,
> Though I turn me empty from his door;
> That is no true alms which the hand can hold;
> He gives nothing but worthless gold
> Who gives from a sense of duty.

Sir Launfal returns from a fruitless quest, an old man, worn and frail, chastened by suffering and knowing how to sympathize with the poor. Again he meets the leper and hears the request:

> For Christ's sweet sake, I beg an alms;

And now, not in pride and haughtiness of spirit, but with humility and in Christ's name, Sir Launfal shares with the beggar his single crust,

> He broke the ice on the streamlet's brink,
> And gave the leper to eat and drink.
> . . . . . .
> And the voice that was calmer than silence said,
> "Lo, it is I, be not afraid!
> In many climes, without avail,
> Thou has spent thy life for the Holy Grail;
> Behold, it is here,—this cup which thou
> Didst fill at the streamlet for me but now;
> This crust is my body broken for thee,
> This water His blood that died on the tree;
> The Holy Supper is kept, indeed,
> In whatso we share with another's need;
> Not what we give but what we share,—
> For the gift without the giver is bare;
> Who gives himself with his alms feeds three,—
> Himself, his hungering neighbor, and me."

After the supper some time was evidently spent in intimate conversation. Note particularly in John's account the promise of help after he was gone (John 14:16, 17, 25, 26). God's spirit had always been with men as conscience, prompting to the right, but men had not always felt sure what was right. Jesus

had now taught them the true life-principle and promised that the Spirit would in the future bring his teachings back in such a way that they would understand and be able to apply them to their own daily needs. Note also the new commandment (13:34)—a commandment that transcends the former great commandment of Luke 10:27 by as much as Jesus' love transcends any human love even for one's self. He gave them also a test of love (14:23) which was also a way into his abiding presence in the life, and showed them by another beautiful figure how necessary it was for them to have that fellowship with God through him (15:4, 5).

Home work.—Read Mark 14:12–26: Luke 22:7–30; John, chap. 13. Learn the quotation from Lowell in the section and John 13:34; 14:26; and 15:4, 5.

§ 38. The Betrayal and Arrest

Scripture narrative.—Mark 14:32–52; Matt. 26:36–56; Luke 22:39–53; John 18:1–12.

References for study.—Burton and Mathews, *Life of Christ*, pp. 257–59; Edersheim, *Life and Times of Jesus the Messiah*, Book V, chap. xii; Bird, *Jesus the Carpenter of Nazareth*, pp. 412–20; Geikie, *Life and Words of Christ*, chap. lx; Farrar, *Life of Christ*, chap. lvii; Dawson, *Life of Christ*, chaps. xxvi, xxvii.

Illustrative material.—A picture of the Garden of Gethsemane is furnished with this section. Other

pictures appropriate are Hofmann's "Jesus Taken Captive" (Brown no. 806, Perry no. 798F, Wilde no. 138); "Christ in Gethsemane" (Wilde no. 134); by Hofmann (Brown no. 401, Perry no. 798E, Wilde no. 136); "The Garden of Gethsemane" (Underwood ster. nos. 3191, 3212).

Explanatory notes.—The narrative of this incident is comparatively simple and portrays at the same time the human need and the divine strength of Jesus. The exact site of Gethsemane is not known, but it is supposed to be in a grove of old olive trees on the western slope of the Mount of Olives, just outside the eastern wall of Jerusalem.

Jesus felt the need of prayer. To face certain death, and that through the treachery of one of his intimate associates, was a severe trial. No wonder that he shrank from it. And yet it was a necessary part of his work. Not that it was in any sense a punishment, either of him or imputed to him from others. It was the inevitable result of his life and work, and could not be evaded without evading a part of that work. Jesus also shows his need of human companionship, which sadly failed him at this time. His words show that he felt this keenly.

The force that came to take Jesus was probably from the Sanhedrin. It was doubtless composed of the temple police (Luke 22:52) and also a guard from the garrison (John 18:3). "That the scriptures might be fulfilled" (Mark 14:49) indicates

Jesus' idea as to the necessity of submission as a part of his purpose and mission. The young man who followed the party (vs. 51) is thought to have been Mark, the evangelist.

The fact that the crowd fell backward when Jesus spoke (John 18:6) does not indicate any miraculous experience. Add to the terror of a guilty conscience what they knew of Jesus' reputation as a doer of deeds of power, and we have sufficient cause for a panic in which many would stumble and fall to the ground.

Suggestions for teaching.—The object in this section should be to set forth the story, letting it make its own impression of Jesus' courageous suffering in great sorrow and trial. It shows his source of strength in prayer and his feeling of need of human sympathy and companionship. The effect of the story should be to strengthen the feeling of kinship with Jesus in our own times of need. The narrative is simpler in its arrangement than that of the supper, and is full of dramatic interest and power. Read it carefully in the Harmony and have the order of events well in mind. Dwell upon it until the scenes live in the imagination. The supper over, Jesus and his disciples retire to the quiet and secrecy of this garden, but not unseen. Judas was undoubtedly spying upon their movements and immediately communicated them to the Sanhedrin. See Jesus under the great olive trees, in the solemn stillness of the night,

wrestling in agony of spirit, praying for grace to meet bravely and unselfishly this last trial, the keenest part of which must have been the treachery of his friend. See the disciples, weary, and probably not even yet comprehending the seriousness of the situation, asleep on the ground. Jesus is restless, seeks their sympathy and companionship, and feels the need of it. At last he hears the distant sound of voices, growing louder and louder; the tramp of feet; he catches the glimmer of torches through the trees; it is time to be going. He rouses the disciples and warns them of the danger, but it is too late. The enemy are upon him, and he stands, quiet, calm, and unafraid, while the traitor gives the signal of betrayal. The rabble are half terrified and might easily have been stampeded, but Jesus does not even allow resistance. He simply reproaches them for their own cowardice in not taking him openly while he taught in the temple, and suffers them to lead him away. Draw out from the pupil the cause of the panic into which the crowd fell so easily. It was no miraculous experience, but the result of a guilty conscience and their fear of one whom they knew to be their superior (cf. Prov. 28:1). The treachery of Judas may legitimately suggest the possibility of treachery to Christ today, when men who are known as Christians so live and act as to bring reproach upon his name or interfere with his work for other men. Judas did not really harm Jesus. Jesus was entirely beyond

his power to harm. He might have harmed his work with others.

Home work.—Read the story in Mark 14:32–42 and John 18:1–12. Learn Mark 14:38 by heart.

§ 39. The Trial and Crucifixion

Scripture narrative.—Mark 14:53—15:41; Matt. 26:57—27:56; Luke 22:54—23:49; John 18:12—19:20.

References for study.—Burton and Mathews, *Life of Christ*, pp. 259–70; Dawson, *Life of Christ*, chaps. xxviii, xxix; Edersheim, *Life and Times of Jesus the Messiah*, Book V, chaps. xii–xv; Bird, *Jesus the Carpenter of Nazareth*, pp. 420–59; Geikie, *Life and Words of Christ*, chaps. lxi–lxiii; Farrar, *Life of Christ*, chaps. lviii–lxi; Phelps, *The Story of Jesus Christ*, chaps. xvi, xvii.

Illustrative material.—The famous picture of the "Trial before Pilate" is furnished with this section. There are many others appropriate. Some of them are as follows: Harrach, "Peter's Denial" (Brown no. 876, Perry no. 3250, Wilde no. 139); Hofmann, "Christ and Pilate" (Brown no. 738, Perry no. 797V, Wilde no. 144); Ciseri, "Ecce Homo" (Brown no. 90, Perry no. 1102, Wilde no. 143); Doré, "Pilate's Wife's Dream" (Brown no. 1817, Wilde no. 145); Hofmann, "Bearing the Cross" (Brown no. 1050, Perry no. 797W, Wilde no. 146); besides many pictures of the crucifixion and attendant scenes which it

is better not to dwell upon too vividly with young children. The following pictures of the places associated with the story are of interest: "Jerusalem, Arch of Ecce Homo" (Wilde no. 190); "Scenes on the Via Dolorosa" (Wilde nos. 287, 296, Underwood ster. no. 3286); "Golgotha" (Wilde no. 234, Underwood ster. nos. 3213, 3214).

Explanatory notes.—

In studying the account of the trial of Jesus it is necessary to bear in mind the fact that it consisted of two parts: the trial before the Jewish authorities, and that before Pilate. . . . . Each evangelist relates the Jewish trial in his own way (with some variations), ... and the course of events may with all probability be said to be this: (1) Upon his arrest Jesus was hurried to the house of Annas for a preliminary and unofficial examination, John 18: 12–24. (2) He was taken to the house of Caiaphas, where he was formally but illegally tried by the Sanhedrin, by which he was condemned; Mark 1 4: 53–72 and parallels. (Burton and Mathews.)

Owing to the variations in the accounts given by the different evangelists, it is essential to make use of the Harmony in studying this lesson. Read I John 18:12–27, the trial before Annas in which Jesus demanded the justice of formal legal procedure and the presentation of witnesses. Vss. 15–18 are probably out of the proper chronological order here. Mark 14:53–72; Matt. 26:57–75; Luke 22:54–71 narrate the trial before the Sanhedrin. If Luke 22:66–71 refers to a different scene from that narrated by Mark and Matthew, we may suppose the daylight trial be-

fore the entire Sanhedrin to have been preceded by one before the high-priest and the "Small Sanhedrin," the twenty-three necessary for a quorum. Probably, however, the two accounts refer to the same incident, the Sanhedrin convening hastily during the night and waiting until day before taking formal action. In order to convict Jesus of a capital charge it was necessary to produce two witnesses who would agree in their testimony. As is still the case in oriental countries, it was possible to hire witnesses who would swear to anything. This was done, and "not even thus" did they agree. Compare their testimony (Mark 14:58) with John 2:19. The disagreement of these witnesses entitled Jesus to discharge. The high-priest then attempted to make Jesus testify against himself—another illegal act under their law. Jesus refused until he was asked a question that he could not evade without being false to his mission. His answer was a simple claim to messiahship, but it was perverted into an act of blasphemy by his prejudiced judges. This whole trial violated the Jewish criminal code in three respects: (1) it was unlawful to try criminals by night; (2) it was unlawful to pass sentence until one full night had elapsed after trial; (3) it was unlawful to try cases on the day before a sabbath or a feast. A very feeble subterfuge was resorted to, to bring the Sanhedrin within the letter of the law, by waiting until morning before passing sentence.

Mark 15:1–20; Matt. 27:11–31; Luke 23:1–25; John 18:28—19:16 narrate the trial before Pilate. It was necessary to secure conviction before the Roman procurator before the death penalty could be inflicted. A new charge must be formulated. That of blasphemy would receive no attention from the Roman. That of treason is substituted. Pilate sees that it is false, but finally sacrifices Jesus to save himself from trouble. The order of events is as follows:

Jesus brought before Pilate without definite charge (John 18: 28–31).

The charge of treason preferred (Luke 23:2).

Examination and acquittal by Pilate (Luke 23:3, 4).

Renewed accusation (Luke 23:5).

Jesus sent to Herod (Luke 23:6–12).

Second acquittal and attempt to release Jesus (Luke 23: 13–16).

Barabbas preferred and demand for crucifixion of Jesus (Luke 23:18–23).

Pilate attempts to hand Jesus over to the priests without sentence (Luke 23:24, 25).

After a final attempt at release, Pilate finally condemns Jesus to save himself from a charge of treason (John 19:4–15).

Jesus is taken to be crucified (John 19:16).

The notes given in the reference from Burton and Mathews will be found especially helpful in the study of this section, and should be carefully read.

Mark 15:21–41 and parallels deal with the crucifixion. This was the ordinary Roman method of capital punishment—a death not only disgraceful, but extremely painful. The exact site of Golgotha is un-

known. Older tradition has identified it with the present location of the Church of the Holy Sepulcher, but later opinion favors a spot just outside the city wall where is a skull-shaped mound containing a cave called Jeremiah's grotto. The drink administered to Jesus seems to have been something in the nature of an anaesthetic used by the more humanely disposed in such cases. The statement that the veil of the temple was rent in twain is probably a figurative expression of the idea that, in the death of Jesus, the old mystery surrounding God's revelation of himself was ended. This event marked the culmination of his complete revelation of his love in Christ. The Holy of Holies was now open to every man in the recesses of his own heart, no longer limited to the temple alone.

The request of the Jews (John 19:31) was in keeping with the law that one thus executed should be taken down before nightfall, lest his corpse bring pollution (Deut. 21:26). It is another exhibition of their punctilious observance of the non-ethical precepts of the law, while violating most hideously the real law of righteousness and love. It would not be strange if someone had remembered the words of Isa. 1:10–16.

Suggestions for teaching.—Either master the story so as to tell it consecutively and in proper order, or have the class read it from the accounts, arranging them in proper order. Several points of emphasis

may be noted. Make clear the illegality and unfairness of the Jewish trial, as showing, not only the entire innocence of Jesus, but the lengths to which prejudice and wrong-doing will carry men when once they give themselves up to it. Note the failure of their attempt to convict Jesus of any wrong before Pilate, and bring out as vividly as possible the contrast between the cowardly, vacillating course of this Roman official and the calm and steadfast behavior of his prisoner. What made the difference? In connection with the crucifixion, emphasize as little as possible the revolting details, but make it clear that this was the ordinary Roman method of execution of criminals, not a special torment devised for the occasion. Make it clear also that Jesus' death was the inevitable and necessary outcome of such a life as his, lived persistently to the end, at such a time as that in which he lived. He could not fulfil his mission for us and for all men and evade this end. It was simply the final culmination for the self-sacrifice which he had practiced all his life long, and which he taught must, in some degree, be the lot of anyone who would follow him. Carefully avoid the impression that this terrible death was in any sense a special punishment inflicted upon Jesus in order to liberate other men from the punishment of their sins. Bring up again the question asked in connection with § 25: What is the cost of Christ's service? Just how far is his service connected with suffering today? If

Jesus were to live the same life on earth today, how would he be treated? Has the fact that he thus lived and died made it more possible for us to live our lives on the principle on which he lived his, and at the same time less likely that we shall be put to death for so living?

Home work.—Read the story in this order: John 18:12, 13, 19–24; Mark 14:53–72 and Luke 22:54–71; John 18:28–31; Luke 23:2–16; Mark 15:6–11; Luke 23:17–49; John 19:16–37.

§ 40. Easter Morning

Scripture narrative.—Matt. 28:1–10; Mark 16:1–8, 9–11; Luke 23; 56*b*—24:12; John 20:1–18.

References for study.—Burton and Mathews, *Life of Christ*, pp. 273–79; 282–84, 289–91; Edersheim, *Life and Times of Jesus the Messiah*, Book V, chaps. xvi, xvii; Geikie, *Life and Words of Christ*, chap. lxiv; Bird, *Jesus the Carpenter of Nazareth*, pp. 462–66; Dawson, *Life of Christ*, chap. xxx; Farrar, *Life of Christ*, chap. lxii; Sanday, *Outlines of the Life of Christ*, pp. 170–86.

Illustrative material.—Besides the picture of the entrance to a rocky tomb, furnished with the section, the following pictures are appropriate. "Easter Morning," by Hofmann (Brown no. 813, Perry no. 798, Wilde no. 160); Plockhörst (Brown no. 334, Perry no. 809, Wilde no. 161); Schönherr (Brown

no. 866); "Tomb with Stone Rolled Away" (Underwood ster. no. 3107).

Explanatory notes.—It is difficult so to arrange the varying accounts of the resurrection and after-appearance as to form a connected story of whose accuracy we can be at all sure. Each of the evangelists seems to have had some independent sources of information, and there was no attempt to harmonize these. For a full analysis of the difficulties and their explanation consult the reference to Burton and Mathews. The results of this analysis are shown in the following quotation.

These differences are sufficient to show the diversity of sources which lie behind our gospels, and to render it probable that no one of these sources had full command of all the facts—unless, perhaps, the fourth gospel aims to correct and supplement the other accounts. Probably, also, they render impossible a chronological arrangement of the facts which can be confidently affirmed to be the true one. Yet a reconstruction which can claim probability for itself is not impossible. First, the supposition that all the women came to the tomb together, but that Mary, turning back before the others had reached the tomb, became separated from them, is not in itself an improbable hypothesis, and goes far toward solving some elements of the problem. The story will then read in brief thus: All the women came to the tomb together; Mary, seeing the stone rolled away, waits to see no more, but runs to tell Peter and John; the other women continue on, enter the tomb, see the vision of the young man, and return and bring the disciples word; Peter and John come to the tomb, not having met the women, see the clothes lying in the tomb, and return home; Mary, coming more slowly, reaches

the garden, sees first the angel and then Jesus; the other women also, perhaps returning under an impulse similar to that which drew Mary, return and are met by Jesus; while these events are happening the two set out to Emmaus, having heard only the first report of the women and that of Peter and John, but no news of the actual epiphany of Jesus. This reconstruction takes each narrative at its face meaning, except that it assumes that the epiphany of Matt. 28:9, instead of occurring, as the narrative naturally suggests, while the women are on the way to take to the disciples the message of the angel, in fact happened after that message had been delivered. For "ran to bring" in Matt. 28:8 we in effect read "ran and brought." But the whole hypothesis is somewhat complicated, and for this reason perhaps improbable.

A second, though not radically different, arrangement may be obtained by simply leaving out of account those narratives which give evidence of being of a secondary character, and using only the older and independent narratives. Thus we should set aside, not only Mark 16:9-20, but also Matt. 28:9, 10, the latter as being probably simply another account of what is related in John 20:14 ff., and retain the narratives of Paul, of Mark, of Luke, and of John. This yields the following order of events: Mary Magdalene and at least two other women go to the tomb on Sunday morning and find the tomb empty; they report the fact to the disciples; Peter and John go to investigate, discover that the tomb is empty, and report to the rest of the disciples; Jesus appears to Mary, who has returned to the tomb; to Peter; to the two going to Emmaus; on the evening of the same day to the Twelve. (Burton and Mathews, pp. 283, 284.)

Suggestions for teaching.—The object of this is to bring out the story of the resurrection as clearly as may be, without attempt to explain what must be

ever a mystery, or to determine the exact nature of the resurrection appearances. The important fact is that which made so much difference between the frightened, discouraged, scattered disciples of Good Friday, and the confident and heroic preachers of the apostolic church. It was not all a sad mistake; Jesus had been proven not a misguided failure, but the eternal Son of God. Definite proof was given them that such life as his could not perish. Perhaps the impression which ought to be made upon the minds of younger children, as likely to be of most value to them, is just this feeling that Jesus' life was a great and glorious success, and that even the death on the cross meant no failure.

Owing to the complexity of the accounts, the teacher should present the story in some connected form rather than have the pupils get it out for themselves. To attempt the latter will issue in confusion of mind and direct attention from what is really important to perplexing details. Dwell upon the central element of the story until something of the gladness and joy that must have gradually taken possession of those sorrowing friends of Jesus is felt by you. This is a story that must be *felt* if it is to make its deepest impression upon the pupil. The spirit and meaning of the resurrection is summed up by Paul in the verses suggested for memorizing (I Cor. 15:55–58).

Home work.—Read the account of the resurrection

as given in Mark 16:1–8 and John 20:1–18. Learn I Cor. 15:55–58.

§41. Later Appearances

Scripture narrative.—Luke 24:13–53; John 20:19–21:24; Matt. 28:16–20; cf. also Mark 16:12–20; I Cor. 15:5–8; Acts 1:6–11.

References for study.—Burton and Mathews, *Life of Christ*, pp. 274–75, 280–88; Sanday, *Outlines of the Life of Christ*, pp. 186–90; Edersheim, *Life and Times of Jesus the Messiah*, Book V, chap. xvii; Geikie, *Life and Words of Christ*, chap. lxiv; Farrar, *Life of Christ*, chap. lxii; Bird, *Jesus the Carpenter of Nazareth*, pp. 466–81; Dawson, *Life of Christ*, chap. xxx.

Illustrative material.—A picture of the walk to Emmaus is furnished with the section. Another representation of the same scene is that by Plockhörst (Brown no. 201, Perry no. 808, Wilde no. 164). "The Church of the Ascension on the Mount of Olives" (Wilde no. 236) is also appropriate.

Explanatory notes.—The order of events in this section may be tabulated as follows:

APPEARANCES OF JESUS

1. On the Way to Emmaus (Luke 24:13–32; (Mark 16:12, 13)).
2. To Peter (Luke 24:34; I Cor. 15:5).
3. To the eleven disciples (Luke 24:36–43; John 20:19–23; (Mark 16:14); I Cor. 15:5).

4. To Thomas and the others (John 20:26–29; I Cor. 15:5).
5. To seven disciples by the Sea of Galilee (John 21:1–24).
6. To the Eleven on a mountain in Galilee (Matt. 28:16–20; (Mark 16:15–18)).
7. To five hundred people (I Cor. 15:6).
8. To James (I Cor. 15:7).
9. To the Twelve at his ascension (Luke 24:44–53; (Mark 16:19, 20)).
10. To Paul (I Cor. 15:8).

The meeting and conversation with the two on the way to Emmaus reveal the state of sorrowful despair into which the disciples had been plunged. "We had hoped it was he which should redeem Israel:" that hope was crushed now. Nothing but the resurrection could turn this despair into renewed hope.

The accounts of the appearances of Jesus, if we are to take the details as literally accurate, present problems as to the nature of his resurrection body which must remain a mystery (cf. Luke 24:31, 36 with vss. 39, 43). But this need not concern us. The one essential point is the *reality*, not the *nature*, of these experiences.

John 21:1–24 seems to be an appendix to the gospel already closed in 20:30, 31.

Suggestions for teaching.—This section simply continues the narrative of the last, and will serve to deepen the impression made by that, just as the events described deepened the original impression on the minds of the disciples. As the narrative is complicated and the story not quite so interesting as that of

the resurrection morning, this may better be treated by having the pupils look up for themselves and make a list of the various appearances in tabular form.

Then have the pupil study the passages selected for special comment, to bring out the fact that in these later appearances of Jesus there was so much that was similar to things he had said and done before that it must have helped the disciples to feel the reality of Jesus' continued presence and power in their lives. And this is another practical lesson in the resurrection for us. Not only does it set the seal of success upon his life, it is a guarantee of strength for ours.

Home work.—Read the story in Luke 24:13–53; John 20:19–21:24; Matt, 28:16–20, and I Cor. 15:5–8.

§ 42. Review of Chapters VII and VIII

The review section not only will test the memory of the pupil with reference to what has been studied, but is also intended to bring out the meaning and relation of some of the important points. Note particularly the comparison of the two incidents in which Jesus teaches the meaning of eternal life. Both replies indicate the necessity of whole-hearted devotion to God and his service among men.

Let the pupil give the story of the last journey up to Jerusalem to keep the Passover, the healing of Bartimaeus, and the winning of Zacchaeus. Be sure

that some real meaning of the Lord's Supper has impressed itself. A custom which the pupil is so constantly witnessing should impress its lesson of loving fellowship with God in service.

At the close carefully avoid influencing too directly the pupil's estimate of Jesus' life and character. Lead his thought out, but let the estimate be one of his own. If the course has made the right impression and has been taught with the sympathy and feeling that it demands, it should have made the story of Jesus of Nazareth so attractive and precious as to give deep meaning to the familiar hymn with which it closes: "Tell me the old, old story." The closing of the course ought also to open an opportunity for many friendly and confidential talks between teacher and pupil on the deeper significance of the life of Jesus for our lives and characters.

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